

Y O G A

FOR

SELF CULTURE

By

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(GEMS OF BHAGVAT GITA)

AMRIT BOOK CO

Connaught Circus

NEW DELHI,

Ist Edition, 1944.

Printed by L Sewa Ram Chawla,
at the Imperial Fine Art Press, Delhi

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INTRODUCTION.

“Yoga” is a Sanskrit word which literally means ‘Synthesis’ or ‘Join Together’. Ancient Aryans in India who expounded the Philosophy of Divine Life explored certain unseen and hidden powers in man which, in consonance with nature, could develop into living forces to serve as very successful means for bettering and brightening the human personality. The sublime object in view was the divinisation of human life. An eager yearning for union with nature and communion with the Highest Divinity automatically augmented such energising and enlightening forces as could help them to evolve a very keen understanding and an extraordinary strength of mind. In the incessant thinking they were illuminated to practise certain methods and exercises for the purification of the body, mind and soul. They did so and experienced inordinate joy and achieved special development in all aspects of life, viz Physical, Mental, Intellectual, Moral and Spiritual. These secret methods and exercises were further disclosed to selected disciples under the name of “YOGA”

and he who practised this highest Art of life was called a "YOGI"

The significance of calling this art by the name of Yoga is that its practice lifts up the mind to higher regions and establishes a closer communion with the Divine Mind. In fact, it is a system the practice of which results in synthesis of the man's soul with the Divine Soul whereby the former is blessed with the light to awaken and develop the powers lying dormant. Achievement of success in it makes a man an angel on the Earth and God in the Heaven. His activism becomes super-normal and ethicism a living moral code. He does greater good to make the human life better in every way.

There is many a book in Sanskrit literature on Yoga but Patanjli Yog Darshan appears to us to be the most comprehensive and authoritative. Our object in writing this book is to expound the general teachings of Yoga in such a simple and lucid language as may be easily grasped and the teachings be practised by an earnest aspirant for his physical, mental and spiritual development. References, quotations and technical terms have been deliberately avoided in order to make this wonderful know-

ledge intelligible and within the easy under-standing of the average man.

In our opinion it is the birth-right of every man and woman in the world to know certain essentials which could by self-effort and self-culture develop his or her hidden faculties. Such an acquisition becomes one's everlasting personal possession. It is an illumination within which serves and helps as a true guide for self-improvement. The more we practise the more we come near the natural laws of Truth. This book is therefore being presented to the reader in a simple and conversational style. The Word "P" stands for pupil and "Y" for Yogi. The former puts a question and the latter answers it. This cross-questioning and answering, if earnestly followed, would make the subject-matter palpably comprehensive. Readers are, therefore, advised to study both the question and answer with equal attention and awareness.

M. D.

CHAPTER I

COGNITION

P.—I have read many a book on Yoga and travelled far and wide in the country in search of a true Yogi. I climbed up the hills and wandered in dens and had association with several saints and sages living there, but none could quench my thirst for Yoga. I was directed by a friend in New Delhi to go to Wazirabad and to find you out on the bank of the sacred river Chandrabhaga (Chenab). I am happy that I have met you, and respectfully submit myself to hear teachings from you on Yoga.

Y.—It is well and good that you have come to this holy and green land of the Punjab. People immersed in theories can develop the intellectual faculty of the brain but with it alone they cannot be capable of seeing the truth. It is the light of love, hidden in the ether of the heart which one should first feel and consequently develop by one's own will under an authenticated course of discipline, in order to link it with the universal love. To me it seems that you have been, all these years, seeking to gain extraordinary powers for self-signification. It was a clear error. So long as one does not cultivate virtuous habits

and become pure by thought, deed and action, the real love is neither felt, nor is realized its relation with the universal love. Mere teachings and verbal talk, however interesting they may seem, cannot refine our astral elements.

Remember, that Truth can only be felt intuitionally and examined intellectually. Try to find out within yourself the seed of love and make it bring forth a flower of sweet fragrance and loving light and beauty.

P.—Thanks I feel no hesitation to admit that the study of philosophy has shut me up in a room without an inlet for the Divine Sunshine to dawn at me. I am now determined to hear to practise and not enter into lengthy debates and discussions. My questions to you will not be of the nature of intellectual enterprises but will seek clarification of the points of which I am doubtful. You have said, sir, something about the seed of love in the ether of heart which should be made to grow, in order to be linked with the universal love. Is the union of one'sself with the universal love "Yoga"? Kindly elucidate it.

Y.—The seed of feeling is unfolded to blossom in the heart whereas the faculty of

understanding is developed in the brain. There is a difference between perceiving and understanding the truth. We may perceive the truth in our heart and understand it with our brain. Heart is the centre of love with unlimited circumference. It is the expansion of love in the heart which removes all afflictions of the mind and produces illumination which is more powerful than all other lights. Intellectual faculty of the brain refined by the love-light within, purifies the power of right understanding and discrimination. The practical philosophy of Yoga teaches us how to control and transform the tendencies of the mind and harmonise the functioning of the brain and the heart correspondingly.

As in natural elements there are many forces which, if rightly combined, can produce tremendous results, so are in man the latent energies which, under the direction of our will-power, can do much more. So much so, that a perfect Yogi can control elemental forces by his divine knowledge and great will-power. The old adage, "Where there is a will, there is a way" rightly applies to him.

P.—I have been reading and hearing much

of will-power. Kindly, let me hear from you more of it. What part does it play in our evolution, and how far does it help in the following of Yogic practices for self-culture?

Y —The fundamental cause from which all, visible and invisible, came into individualized existence is the will of the *Absolute Supreme*. The Divine will is real life and occupies a central position in all beings manifested or unmanifested. It is perfect and ever remains so. But under a natural impulsion it creates within itself innumerable abstracts without affecting in the least its own perfection. The Divine will works further and the innumerable abstracts are encased in very subtle concrete forms, and in full cohesion, begin to evolve as individualized forms centegrating and decentegrating under the law of Divine Will. Creation is therefore said to be the will of God. And men are the production of this will. Encased as they are, their own respective power of will is limited, but it continues evolving till it becomes one with the Great Will. In your present condition of encasement with a finite angle of vision it is difficult for you to understand it in all its aspects, but if you will put yourself in a poise and serene "sphere" and question within

yourself, you will hear a silent voice telling you calmly to be free from this encasement and to be one with the real nature of bliss and happiness. And for it you must work yourself. Your link with the Divine Will is unbreakable. In reality your will is the Divine Will; it is the encasement of matter which has deluded you.

Now to work for the emancipation from this encasement is, to be free and independent of the material influences, and for it will power is to be developed, emboldened and brightened. Yogic practices will help you to a very large extent to speedify the progress of your will and eventually propagate a condition in which the true aspects of life are seen and the oneness and sameness of the Great Will is realized. The principal strength therefore is the will force which if developed on right Yogic lines makes us brave, bright and powerful.

P.—Am I right to conclude from your answer that the will of the *Absolute Supreme*, by a spontaneous motion, brings forth within itself a root cause of matter and manifests His will to form innumerable units which evolve and dissolve for refinement and ultimately absolve in Him? And this whole period of evolution and involution is transitory and illusory?

Y.—This is your intellectual conclusion. Such findings on an intellectual plane do not advance faith. It is by self-verification in the condition of self-sufficiency that real interest is created and faith cemented, for further efforts for self-illumination. Look at the things around you. The Sun, the Moon, the stars, the clouds, the mountains, the rivers, the forest, the great ocean etc. How were they created and how did they come forth to this stage? What and where is their main root and the principal root power, which keeps them at their respective functions in co-operative relation with one another amidst the opposing elemental forces working continuously around them? If you will deeply and seriously analyse this phenomenon, you will find that at the background of all this, only one all-pervading power is working in inter-dependent aspects and holding them right through. This power is itself invisible and beyond our perception but we see its functioning producing marvellous results. You and your friends often call it by the name of Nature. Now question yourself as to whose is this Nature. Is it finite or infinite, intelligent or unintelligent and so on? After free and independent dis-

cussions and confictions, try to locate somewhere its supreme cause. You will undoubtedly find yourself in a position to declare, "That what it is, it is." But there is no denying the fact that it is all-powerful, omniscient, omnipresent and indescribable. Theologians and spiritual people call it "Supreme God", and those whose views are otherwise, call it "Nature".

Let us proceed further and be more clear. Supreme God is all in all. All, existent or non-existent, originate within Him and finally merge in Him. When His working is manifested objectively we call it Nature. When it is latent, absolute and entirely subjective, we name it Supreme God. It means that the Supreme God expresses and manifests Himself through his Divine Nature. And we, who are part and parcel of His divine nature, can see the objective nature to the extent and limit we have developed our own divine nature. Our vision is limited and cannot go beyond.

The knowledge of Yoga and its actual practice awakens our divine consciousness and illuminates us to take a right view of the glory of the Great Divinity with an unmistakable

and unflinching faith It is with such a mountain-moving faith that we can advance on the path of light with full conviction of success in Yoga.

P.—I thought and thought very deliberately. I could not think beyond the Supreme Being He is the only end of human thought and imagination. But the question arises as to how this perfect and unchangeable Supreme Being brought about these changes from within and to accomplish what necessity? He is said to be an undivided bliss and ever full and perfect. It would be interesting and helpful to me to know your views on the creation of the universe.

Y.—The Supreme God is all-perfect. He is what He is. The absolute truth is not known till we unite with the truth and later on absolve completely in it. At present, in the human body, the soul has become limited and cannot hold a right view of Him who is above dimensions, beginningless and endless.

A Yogi can control the power of life in his own organism and around him within a limited circumference. With his developed forces he can see the sphere of the Sun but cannot pene-

trate further Infinite God is everywhere, even far beyond the millions of Suns. However the faith of a Yogi in a Supreme God is explicitly cemented and he feels the power of His undivided bliss. Like an intelligent blind scientist he cannot see the Sun but feels the heat of its rays and utilizes it for stupendous work to produce tremendous energies. The universe is not created to accomplish any desire of the Supreme Being. Necessity is felt for such objects as are beyond reach and are likely to prove advantageous when obtained. The Supreme Being is thoroughly complete in Himself and there is nothing beyond Him. Everything is in Him and in the course of time, under His divine law, acts and reacts. The universe is a mere point in the Great Infinite. This point is caused by a natural motion in Him and under His principal law takes millions of years to develop into a solar system in which we now exist. Absolute force produces within this point, the root of matter which further grows into subtle elements such as *akasha* (ether), air, fire, water and earth. Although one emanates from the other by a systematical and scientific process yet the primordial eternal essence pervades in all. To

understand it easily take, for example, the *akasha*. From it the air emanates but the process does not affect the omnipresent nature of the *akasha*. This materialistic evolution is always within a space and has dimensions. The absolute force, at the background, energises the evolution and keeps its link intact with the Infinite Supreme. The concrete elemental forces are subjected to various changes in the cosmos to form different characteristics, indispensable for an evolution; so long as each elemental unit holds a separate characteristic it exists, otherwise it is either transmuted or transformed or annihilated to the primordial elemental essence and ultimately merges in the Absolute. The universe, therefore, exists only in relative reality and vanishes in real reality. The soul or men are the spirit of the Supreme Being. They are innumerable and pass through an ordeal of spiritual progress and evolution. Their separateness is the change of their respective outward condition by contact with materialistic influences and environments, otherwise they are all one in original character, ever free and unchanging. Let me tell you in brief that it is all a *Leela* (Divine Play). The Supreme Being wills to be many to play an

evolutionary and involutionary drama resulting into the formation of elemental forces to work as individual units for the manifestation of His Spirit. As a matter of fact the spirit of God is individualised with the idea of "I am" and works as a separate soul. Subtle elemental forces provide it with an encasement of astral and physical bodies respectively. The spirit, thus dimensioned, works in illusion as a separate soul and, under the law of cause and effect, identifies itself with its astral and physical bodies and is enslaved for their respective actions. The Yoga teaches you that in relative reality you are a soul but in real reality you are the same spirit of God, prevailing everywhere and here. Unite yourself with Him and be electrified to play your part in the universe with full potentiality !

P.—I would like to know as to what relation should I now establish with the Supreme God and the materialistic universe in order to evolve spirituality ?

Y.—The Supreme God is the Truth. He is the source of all good. He is the light of all lights and an external and internal life. He is unchangeable and ever alike. His divine knowledge is ever-

fresh and exists for ever. He is the supreme cause from which everything comes into existence. He is an absolute self-consciousness, wisdom and power, love, beauty and intelligence. He is our only true friend and redeemer. He is self-sufficient and needs nothing to add to Him. He is everything in Nature and also in that which is not produced by Nature. Nevertheless Nature is not God. Under His law, the interplanetary system works. His law of *karma* acts and reacts for the liberation of all souls alike which are none else but His own spirit manifested in various and innumerable forms. The soul which absorbs himself in Truth and becomes true by true thoughts, true words and true actions shall hear the true voice of the Supreme Truth in true silence. He is attainable by all. He is ever ready to shine in every heart which is conditioned for it by contemplation. Follow the pure and the highest path of Yoga and you will eventually come nearer the truth, even if you are mistaken in the march. The moment you pledge to follow the truth, the Supreme God becomes your true master and true guide. Your present relation with the Supreme God as a soul is that of a father and a dutiful and

obedient son. He is your kind master and you must be His faithful servant. He is your beloved and you be His true lover. Worship, supplication and prayer to Him are the acts by which you can invoke His blessings. The practice of Yoga unites you with Him and purifies the heart to feel and view His luminosity.

The universe is ever changing. It grows and decays. It is impermanent. And your relation with it is the same as that of a driver with his machine. The driver forces the machine to work to his plan. He knows its mechanism and mends it or ends it according to the needs of the time. The matter, in whatever condition it may be, is helpless to act independently. It has neither the instinct nor the will to work and always depends for its motion upon the divine laws. You are divine and the master of the matter. You should not be charmed and led away by its outward appearance and temporary attraction. Try to understand the laws under which the matter, whether of the universe as a whole or of your body, works, always thinking yourself above it. The matter, in reality, is a concentration of force, and is a symbol of stored-up energy. It is a visible expression of the invisible force

residing in it. Seen with the eye of the spirit, matter and force appear to be one, the two-fold activity of one eternal reality. In relative reality they are known as two but in real reality one and one only, and all else, a shadow of ignorance.

P.—Are not the force and matter two different eternal existences and a permanent background of the universe? The one is of qualitative nature and the other of quantitative.

Y.—The theory of dualism holds no value where spiritual experiences are gained. Trinity of God, soul and matter and dualism of spirit and matter exist in relative reality as separate symbols and signs to understand the reality which is truth and truth alone. You cannot divide the truth into two. It would not become two ones but the two halves of a divided one. One is the number of unity and two of division. The soul is a soul so long as it is encased in a materialistic body, whether astral or physical. As soon as it is liberated from them it assumes its originality of spirit which is ever free, pervading and prevailing everywhere. The elemental cause of the matter is *akasha*.

It is from this that air, fire, water and earth emanate and assume subsequent changes in various inorganic and organic shapes and forms. These shapes and forms, when decayed and annihilated, disappear, but their elemental constituents go back to their respective original elements, prevailing and pervading in our universe which is dimensioned and limited. But when the universe as a whole completes its period, the original elements also return one after another to *akasha* and from *akasha* into the motion and will of the Supreme God. This process of involution clearly indicates that all that exists as limited and dimensioned in relation to one another is destructible and ultimately merges in Him whose wisdom and will created it. He, the Supreme God, is infinite. It is the finite that changes and perishes in order to go back into its final permanent source. The theory of Monoism is more realistic, authenticated and is based on spiritual realization of those who entered into His bliss and harmony. It therefore behoves you to decide within yourself as to whether it is advantageous for you to promote the spirit of co-operation and unification with the human personality, for the benefit of which practical

philosophy of Yoga was expounded by the saints of India, the true friends of humanity. I do not wish to discourage you to ask metaphysical questions but it seems advisable now to say that you should begin with your object which is to learn and practise Yoga, the art and science of mental culture. Do not feel shy. Throw off your fear. Be brilliant and brave.

P — Your philosophical expressions on self-cognition have removed my doubts to understand my relation with the Supreme Self and the universe. A student of Yoga, I think must try to know as to what he is and what he is to become. Kindly speak to me on the subject of "Death" of which I am always afraid. Why do men fear it? And what becomes of their condition when they die?

Y — Many a word shall have to be spoken and repeated to you on the question of "Death". I may tell you that mine will be an opinion based on my intellectual and spiritual understanding. I have not so far come in contact with any of my dead friends, but of course, while dreaming in a sleeping condition, I have talked with those who are dead and thus

gathered somewhat useful information as to the existence of their aerial bodies of astral elements but certain experiences have been misleading also. I, therefore, do not attach much substantial value to them. My own astral body, sometimes in a dream and sometimes in a revrie or a trance spontaneously creates forms and talks with them very intelligently.

The fact is that when the human body becomes irreparable and unserviceable for the soul to work therein, it parts from it (physical body) with the astral body. The physical body ceases to function and this separation is called "Death" The so - called death is, therefore, of the physical body and the soul in its astral body continues to function further.

The soul, the astral body and the physical body associated and intermingled with one another act as one unit during lifetime. The forced separation, under the law of *Karma*, causes considerable mental and physical pain. The soul and the astral body resist utmost to keep up the connection but become helpless.

Wise men and women see ahead and learn how to avoid causes of premature death. They realize the fact that the more they live

the greater good they would be doing to themselves and to the human being with their matured wisdom and intensified sense and thereby also developing their own spiritual powers.

The average man is afraid of death because of the physical pains and mental sufferings. Fear of separation from the body causes an extreme irritation in an uncontrolled and ignorant mind, resulting into quick forgetfulness and loss of memory. The faint recollection of vices committed during lifetime drag the soul downward when the undesirable events of the past are reviewed in the sub-conscious mind. The death, in such cases, occurs under groaning and lamentation.

The Yogi dies with alertness, awareness and intelligence. He takes it as a detachment of the body which he utilized to his best advantage. To him life and death are mere conditions. He knows that the body is a changing unit and is born to die.

The second part of your question as to what becomes of the soul and its astral body after the occurrence of death relates to things beyond physical perception.

The soul (average) with its astral body, at the time of death, becomes unconscious and delusion covers it. Immediately it is carried up to the astral sphere, somewhere near the Moon, assuming an egg-shaped smoky form comprising of dim grey, yellow and blue colours. It takes there 11 to 13 days to throw off this outer promiscuous cover in order to resume a clear astral appearance which is exactly the same as that of his last physical body on the earth. The soul is, then, made to believe that its sphere of life is not earthly but astral. It is inspired from within not to repeat any more its thoughts and experiences of its past earthly life. Dreamless sleep however, refreshes it to recoup the energies for further mental awakening. As in dreams here, so also in dreamland there, the soul cannot assume a dense physical body. Eventually it becomes aware of its astral condition and attempts to forget the past as past. It then, plans out a better scheme and resolves to work it out in the physical world on the next opportunity of rebirth. This astral period of life in an average case lasts for a long time, till the full awakening of consciousness. The position changes when the soul realizes by self-conviction that the sorrows

and pains of the astral condition are mere shadows, unsubstantial and futile. Thereafter it enters into the heavenly condition and enjoys heavenly pleasures which are graded and bestowed upon each one as reward of the good he did to the human beings in the earthly world.

When the heavenly period of life comes to an end the outer astral body is disintegrated and the soul then, with its predominating desires and essential past experiences, is forced to descend to the earth to take rebirth under the law of *Karma*. In the womb of a new mother the soul develops new astral and physical bodies with the seed of the past *karmas*, combined with the parental and atmospheric influences of the place where it is born.

He, who is in complete ignorance and is "heavily" addicted to evils and malices, sees dreadful and terrible fears at the time of dying. Such a soul after death rolls about in dust and dirt, here and there, in anger and lust. The law of evolution, however, refines its density and gradually leads it to the astral sphere for further refinement and eventual evolution by subsequent rebirths.

Those who are spiritual-minded and do good to the mankind die peacefully. Such souls do not remain in the astral sphere for a long time. They return to self-consciousness quickly and pass on to the heavenly world. After enjoying their hard-earned peace and happiness, they are reborn in environments which provide them facilities for further development.

The Yogi whose thoughts and tendencies are in his control casts off the human body smoothly, cheerfully and peacefully at his will. Absorbed in bright milky-white light, the soul of a Yogi soars up the Heaven to enjoy undivided bliss and harmony. Being self-conscious it continues to advance spiritually, and either goes to a sphere of hierarchy to work with them or returns to the earth and takes rebirth in a pure and noble family. He grows quicker in intelligence and from the very childhood contemplates on a plan for the good of mankind.

The subject of death is very vast and mystic. I have spoken in possible brevity. However, I think you can conclude that death is inevitable for those who are born and so is rebirth for those who die. Death is a mere change, and if it occurs under satisfactory

circumstances, it affords an opportunity to get a better human body in the next start of life on the earth.

It is the human right to live on earth for one hundred years and more. During this period every man and woman must develop his or her higher consciousness. Before the falling of the body let all that is low and useless in you die. Let malice and vice die. Practise Yoga and be fearless. He who fears one (the Supreme Being) fears none.

P.—Is it necessary for a new student of Yoga to isolate himself from the city life and from the usual day-to-day duty in order to practise the course in solitude?

Y—No. Amidst the struggles of the usual routine-life one gets a greater opportunity to practise and to test the strength of virtue, gained by yoga. It is in trying circumstances that the character of an individual is developed. The home is in itself a school of difficulties and is therefore the best place for acquiring proficiency. Take the body as the finest temple of God and its inside as the most hidden cave on earth. All that you have to do is to cultivate in you a habit of punctua-

lity and regularity to carry out your daily programme which you yourself will have to chalk out according to your convenience and suitability. Make the best use of the place and position in which you are. The subsequent changes and developments which are surely to follow will themselves inspire you, in due course, to change the programme according to the exigency of the time. Of course when the position is advanced and one dedicates one's life entirely to the service of humanity one should go to a place of solitude to contemplate on and chalk out a plan of service and work it out among the people for the people

CHAPTER II

NATURAL ELEMENTS

Y.—We are born in the world which Nature works both subjectively and objectively by its physical elemental force. Everything contained in Nature is also found within the organism of man. This indicates that the organism of the physical body of a man works in consonance with Nature. The outside Nature and the inside Nature of a man's body help each other if anything in our system becomes unnatural erroneously. We, through our ignorance or carelessness, neglect the physical laws and suffer the consequences. A disease is nothing else but the production of foreign matter in our body which the inside Nature attempts to emit and the outside Nature struggles to draw out. If the inside vitality is strong, this struggle proves a remedy, otherwise there occurs an exhaustion, resulting in death. Medicines which doctors prescribe to cure an ailment are to aid Nature to resume its normal working. There is in our body an expert doctor and a hospital. Medicines are stored in it by our inside and outside Nature.

Scientism observes and classifies external phenomena. Occultists know the inside, and apply internal and natural methods to keep the body in good health. The knowledge of the wisest can be of no use, unless the result is experienced by practise. You have read a lot, learnt a lot, but did you actually ever practise any natural course to build up a good and healthy body? If the body contains morbid matter inside, it will irritate and obstruct spiritual progress. It is, therefore, imperatively necessary that we must discuss and understand such principles as would help us to make a neat, clean and well-formed body of Nature-proportioned organism.

P.—You said, sir, that the physical body is changeable and destructible. After death it is either burnt or buried in dust. Why should so much care be taken of it? Its life is short and our art is long. I am anxious to begin with the course of Yogic practices such as deep breathing, concentration, meditation etc. I have seen mendicants and yogis with lean bodies and sickly faces but greatly sublime and supremely high in thought.

Y — You misunderstood me. By saying to you that the body is changeable and destructible I

never meant that it should be neglected and its importance undervalued. The physical body is not only a life-long partner but also the chief means of our spiritual progress. I have told you in clear words that it is the right of every man and woman to live on this earth a hundred years and more. And how can we live for this long period (to mature our wisdom and knowledge) if we ignore the physical body and allow it to deteriorate earlier? Make no such mistake in future. Remember, the old adage "Sound mind in a sound body".

I do not attach much value to your statement that you had seen mendicants and yogis of lean bodies and sickly faces, who in your estimation, were of sublime thought and high spirituality. How can you penetrate within the soul of another when you do not possess the power to enter into your own? Physical health, mental development and spiritual progress should go hand in hand.

There is no denying the fact that the supreme spirit of Supreme God manifests itself in Nature which is full of health and beauty. The soul, as it advances, is always helped by Nature to keep up a body of pure aura and

harmonious vibrations, in perfect health and magnetic dignity. However, to cut short, I again impress upon you the necessity of attaching due care and attention to your physical body in order to keep it in good and cheerful health.

P.—I realize my mistake. Kindly be good enough to let me know the principal points which a student of Yoga should know and strictly observe to improve his physical health; and also clarify what he should eat and what he should not.

Y.—Diet nourishes the body. It maintains and sustains it. One must know what food to put in the belly, when and how? The driver who does not know the quantity of fuel and water to be put in the boiler cannot be entrusted with the responsibility of running a locomotive engine. He should also know when to throw off the waste and how to keep the engine clean, neat and oiled. The man is the driver of his body. He must know the principal laws, which if rightly followed, will help to build a refined body. A student of Yoga should observe and practise them. You know that the main elements of Nature are five *viz*

Akash (~~Ether~~) Air, Fire, Water and Earth. And their subsequent projections are many. These five great elements, under the supreme will of God, work simultaneously in the universe as well as in the human body. A man holds power to derive full benefit from them, provided he practises the methods by which they are drawn in and driven out to recoup the energies for fresh activities. The *Akasha* in man is recouped by sleep, trance and thoughtlessness, air by deep breathing and meditation, fire by speaking, seeing and concentration; water by drinking water and fruit juice, earth by eating solid food. The subjects on which you should question me now are five *v. e.* 1 Sleep 2 Breathing 3. Seeing. 4 Drinking. 5. Eating.

P —Thanks I will take each subject categorically. How and when to sleep and what other instructions do you wish me to follow concerning sleep?

Y. —You will have to adopt the methods which suit you best. I will tell you the general principles which are followed by a student of self-culture. You must practise them for some days and soon you will arrive at a method which would be convenient and the best

for you in consideration of your present situation of life and circumstances. A habit, once formed with sincerity and earnestness, cannot be easily shaken off even if the upper superstructure might change. Listen carefully to act up to what I say

SLEEP

1. Go to bed early, say before 10 P. M. Before retiring, do the following :—

A.—Clean your teeth with a dental cream or lukewarm water mixed with a little salt.

B.—Wash your hands and feet with lukewarm water in winter and with ordinary water in summer. Rub them thoroughly with a towel in order to dry them.

If the teeth are not kept clean the remnants of food from the cavities are not removed. In a shut mouth, while asleep, they rot and evaporate by the inside heat, and produce obnoxious gases and poisons to corrupt the involuntary system. If the system is not strong enough to absorb the gases or to throw them out through excretory organs, they affect the tissues and cause pains. As regards washing the hands and feet, suffice to inform you that the atmospheric “infections” penetrate

into our body through the tip of your fingers. If they are kept thoroughly clean, the dirty "influences" will be kept out and pure ones driven in. By a few days practice you will find yourself free from disagreeable dreams

2. Before lying down on the bed you should sit on it for five minutes with legs cross-wise. Concentrate your attention on the centre, amidst your two eyebrows, directing the tendencies downward towards the chest and naval. Recite silently any poem in any language on the beauty and love of Nature or offer prayer to God for the welfare of human personality and try to absorb its meaning within yourself

The place where you sleep should be dark and well-ventilated. A convenient pillow should be kept below the head so that it may be a little raised from the body to allow the blood from the brain to come downward. This position prevents unnecessary thinking.

3 Lie down flat, face upward. Look at the sky for a while. If you sleep in a room, look at the roof, turn to the left side and then to the right. Empty your mind of worries and anxieties. Always keep your face uncovered

and breathe through the nostrils, keeping the mouth shut.

~~In case sleep does not come instantly~~
 and is disturbed by ~~unnecessary thoughts,~~
 change to the first position and make the tip of
 the tongue to touch the inside palate to and fro
 very smoothly for a few seconds, turn to the
 left side and again to the right side. Think
 yourself fast asleep, exhaling and inhaling
 long breaths. If you are awakened before time,
 take a cup of water, and again sleep, repeating
 your poem silently Be completely forgetful
 of whimsical dreams Give no consideration to
 them what-so-ever; think only of instructive
 and pleasant dreams and induce your mind to
 repeat them By this method a power to
 control the dreams will be created and you
 will enjoy a dreamless, sound and silent
 sleep.

P —I have often been dreaming. I have
 often thought to know as to how and why they
 are caused. It would really be of much inter-
 est to me if you would tell me their back-
 ground. And sir, why should I persuade my
 mind to repeat the instructive and pleasant
 dreams, and forget the disagreeable ones?

Dreams are mere shadows of disorderly fancies and hallucinations

Y.—You are questioning me to know something on the subject of dreams and at the same time favouring me with your opinion of their valuableness. My answer is: “All dreams are not dreams of disorderly fancies and hallucinations of an uncontrolled mind or impressions caused by the floating sensations on the unresisting mind. The dreams which we experience at the borderland, between sleep and wakefulness, when the impressions of each state meet and mingle, somewhat confused, are usually remembered. Such dreams are no doubt mysterious, but useful to be understood. As a matter of fact a man leads two lives. One while he is fully awake and the other while he is fully asleep. Either has its own perception, consciousness and experience but the experience of that state called “deep sleep” are not remembered when we are ‘awake’ This state of deep sleep links the *Akasha* of the body with the divine *Akasha* and the things are experienced by our higher self in the divine light The higher self sometime, uses symbolical forms and allegorical images to convey the information of his foresight

to the lower self in regard to future events. And if we try to understand their hidden meaning, we would go ahead to apply the necessary remedies.

My object to tell you to reject the whimsical dream is to avoid unnecessary thinking and anxieties. But the dreams experienced at the borderland, if not understood, should be repeated so that they may give a clear and magnified view in order to get at their true meaning. It would be advantageous to train the mind to check and control all undesirable and meaningless dreams and thus qualify it for better work, even during sleep.

P.—Can any work be done during sleep? Sleep is for complete rest to replenish our energies for fresh activities

Y.—We sometimes reason while we dream. We draw logical conclusions during sleep; our logic very seldom seems to be intelligible and reasonable. In ordinary dreams of an average man the reason is absent and the picture and forms which are seen are much confused and mingled. This indicates that some mechanical motion is working uncontrolled and pictures are formed at random. But if this mechanical

motion becomes subject to our will, we can improve and refine it and bring it to our intellectual level to operate for a useful purpose. Many a difficult problem is solved during sleep when the higher self of a man creates useful impressions on the lower self during the time of half-conscious slumber.

Practise the method explained to you as to how to sleep and you will experience a change in dreams for the better.

P —I may ask your pardon for a question which may seem unpleasant but which is of great importance to me and to others. It is, sir, about "Nocturnal Emissions". Is there any special remedy or practise to prevent it? A student of self-culture must be freed from it

Y —There is no unpleasantness. Even if you had not asked for it, I would have spoken to you on it under the category of "Diet". A nocturnal emission disturbs the sleep not only of an average person but even overpowers a saint whose taste of tongue is uncontrolled. Absorbed in meditation the latter is dragged down to the lower life of animal passion with which he has ceased to

be the concerned. You should not be horribly afraid of this natural emission. The course of Yoga, when practised, will give you complete control over the senses. The sexual man, in dreams, attracts from the *Akasha* those elements that his sexuality requires for gross pleasures. So long as the germs of sexual desire are not completely eradicated from our physical body and astral body, the emotions carrying their afflictions will flow and assume mental images. It will take time to uproot the germs of sexual desires. However the man must try to be noble and continue to overcome the lower desires and replace them by higher ones. The Yogi, even in dreams, is not overpowered by sexual desires. He has practised to control them. The foremost thing is to control the taste of tongue. If we eat for the sake of taste we are creating a desire for the objective taste. This desire, slowly and slowly, affects our astral system and forms a germinal root. From this germinal root come forth cravings through the senses. And if the material objects are not supplied for its gratification and maintenance, the animal astral form creates etherical forms bearing similari-

ties, which in the absence of our physical consciousness overpower our physical organs already habituated to sensation. When the emission is over we return to our consciousness and regret for the folly and try to find out the outer causes. We apply outward remedies. And if we are not successful we become disappointed, dejected and depressed. We should know that the weeds cannot be destroyed by cutting the leaves if the roots are allowed to remain. A nocturnal emission is really a mental action. Outward influences of excitement and stimulation by food, sight and hearing, grease the wheel. We must exercise a check over them, and the real remedy is to eradicate the root ? And this will be by following the practice of Yoga alone. However you should not worry much if you get such emissions. If you are keeping yourself in health and a discharge occurs occasionally you should take it for a natural emission and not be afraid of it. Practise the method of sleeping suggested to you, for a few months, and you will find wonderful results. A few more suggestions for you —

1. Never touch your male organ except at the time of bathing when you have to

7 Avoid all stimulants, overeating and vain talk. Control your tongue.

8 Never come to a point of exhaustion in reading, writing walking, exercise and work. When you feel the exhaustion, stop, and inhale fresh air Take a cup of water dip by dip

9 Keep a small jug of water at the head-side of your bed and drink it little by little, when you feel even a little disturbed Also repeat chanting of your poem, inhaling and exhaling long breaths.

10 Say to yourself. "I must have a dream of my choice. The sense can no more fashion for me I am brave and bright."

P —What you have said applies to a young man like me. And when you were speaking, you apparently kept me in view What about a married man who undertakes a course of Yoga? He cannot lead a life of celibacy.

Y —My talk, although addressed to you, is a direct appeal to mankind It concerns all alike. Those, who follow and practise it, will build character which is very essential to lead a higher life of purity, love and wisdom Marriage is a

sacred act of unity for promotion of love and harmony. True love seeks only the happiness of the object it loves. It exists even if the beloved form is dissolved. It is an animal love which seeks sensuous enjoyment; and when the form decays it dies out. It embodies selfishness. The teaching of Yoga would enable the happy married pair to develop true love for each other and unitedly live a harmonious life. The relation of husband and wife is not of bodies alone but of souls. They are two in appearance but in essence one. It is said that marriages are fixed up in Heaven and solemnised on Earth. True marriages are of course, fixed up by the law of *karma* and repeated in the future earthly lives if the pair remain true to each other.

A true husband and a true wife meet together on the bed of action which nature has sanctioned for their health and further progeny of the world. This action of theirs, like other actions of eating, drinking and sleeping, is quite warrantable. They are not the slaves of animal passion, lust and false love. They know the law and act unitedly with an intelligence, awakened. A true Yogi who is to

complete the perfection of earthly life is born in a Yogic family

P.—It will be really useful for many if you kindly give a few suggestions which a husband and wife, who are aspirants of Yoga, should follow.

Y —1 No husband should ever consider his wife a possession of enjoyment, nor a wife should attempt to dominate the husband by charming tricks

2 —They should never be afraid of each other but as true lovers and friends should discuss all domestic affairs with a clear, open heart, respecting and thoroughly understanding each other's viewpoint.

3 The husband should take care to preserve the beauty and youth of his wife and the wife should do her utmost to keep up the strength of her husband.

4. They should never be brutes even under the intoxication of love, but help each other in an unselfish spirit.

5. They should never doubt each other but look within whether or not they are true to each other.

6. They should unitedly concentrate on something good and do good, not on account

of any personal consideration but because ~~to do~~
good is best.

7. They should not kiss each other very often, but if they are overpowered by sex they should keep a tumbler of cold water by their side and drink drip by drip smilingly.

8. They should not cohabit except on fixed days and time. And that also as a united necessity for health, love and progeny.

9. They should sleep on separate beds and in separate rooms or at a distance if in one room, and follow the methods explained to you regarding sleep.

10. They should not care for what the majority of husbands and wives do. They should rather have an implicit faith that what they do is the best for prolonging the life of their respective organism and is a pious way to refresh happiness, cheerfulness and divine love.

P.—Item No. 8 of your answer requires elucidation. It would really be very kind of you if you could tell me as to what you meant by fixed days and time.

Y.—A husband and a wife, who are not cultured nor trained in the science of sexology

in youth gratify their physical lust under the intoxication of animal passion, and commit errors and blunders for which they subsequently, in advanced age, bitterly regret. The student of self-culture must understand that Nature helps but never pardons. For every act there is a law, and he who agresses it whether in ignorance or otherwise, shall suffer. I am sorry I cannot speak much on the subject of sexology from a physiological view-point. However I may give you the digest of a few ancient opinions:—

1 No kissing, hugging and cohabitation are permissible when the wife is in monthly course, at least for one week. It is a crime to do so. The wife must not work very hard during these days. She should neither be vexed nor irritated by any mental provocation.

2 No during the day-time nor in the darkest night of the month or on the full moonlight.

3. No if the husband or wife is feeling unwell.

4 No. . .. under fear or force.

5. No..... during a drug's influence.

- 6 No.during pregnancy.
7. No.at least for two years
and four months after the birth of a
child.
8. No. when any one is sick
in the house or a death has occurred.
9. No.when any epidemic is
prevailing in the locality.
10. No when either of the two is
devoid of reason, and in excitement or
in anger.

P—Now item 2 of the answer. Which are the days that are considered auspicious for a husband and wife to cohabit with the pure object of producing healthy, wise and powerful children as well as for the satisfaction of their physical need as a married pair.

Y.—Misapplication of the sexual power always leads to evil results. I have only mentioned a few restrictions. The married couple must educate themselves to understand the laws which govern the conjugal relation and act up to them if they are within the purview of moral truth. Any act which hinders the truth of morality in mankind is a curse. Married people should think

to know that prompt desires can be shaken off promptly when the real strength and dignity of manhood and womanhood are realized. Moral courage is a virtue for which man and woman are respected everywhere. United action is a great strength when the object is quite vivid.

The husband and wife who understand the value of answers in the ten items spoken to you are advised to meet on the bed of action when the menstruation period of seven days is over and blood-coming has completely stopped. The auspicious days are 8th, 10th, 12th, 14th, and 16th, for the production of a son and 9th, 11th, 13th, and 15th for a daughter. The last days, that is, the 15th and 16th are said to be the best to produce powerful children. The night time between half past two and half past three is said to be more sacred. Many other things also are related to the question of progeny but we are, at present, concerned with the general points mentioned to you. Let us now return to our discussion of sleep. Have you any more question to ask on it?

P.—The only thing left to know now is as to when should one awake and what he should immediately do

Y.—After a sound and refreshing sleep the student should awake at least an hour before sun rise to see the rising star of the east, and facing himself towards it, utter thrice the following, in the language of his choice. The prayer must be earnest and full of faith-and love.

“Oh Supreme Divine, perfect and full of undivided bliss and seated in the ether of my heart I pray to Thee for the good of all ! Let all men and women, boys and girls have an intelligence to understand that they are all links of Thy glorious chain and must serve and work for one another as noble members of world’s family”.

“Oh Supreme Love, I pray to Thee to bestow upon human personality the blessed rays of Thy love ! These loving rays of rosy colour may enter into the heart of each man and woman, boy and girl, to magnify the spark of love within their respective breasts and shine forth far and wide to give cheerfulness, harmony and peace to the humanity. Let them be purified and sanctified in the water of Thy love and be free from ill-will, ill-thinking and ill-deeds towards any one; let them clearly under-

stand and realize that they are integral and component parts of the Universe and any act they do in a loving spirit reacts on all. Let the slogan of humanity be "Love one another" "Love another, Love one another".

"Oh Absolute Supreme! I pray to thee to give us courage to respect the Truth, to seek the Truth, and to sacrifice our all for the sake of Truth in order to live and act ever in the Truth alone".

You might question me as to the usefulness and efficacy of prayers. Therefore I wish to tell you that prayers are as good a physical act as any other, such as, reading, writing and walking. The secret is that the elements beyond our physical body are intimately related to the elements existing within our body. They act and react on one another. By our act of prayers, supplication and worship they are magnetised and vibrated to assume more active etherical currents and extend all around to far off distances. These etherical currents are attracted by similar currents sent forth by other pious people. All these vibratory etherical currents interchange and by a Divine process, on being clarified, spread in all directions

in the atmosphere and work with other atmospheric influences and affect everybody according to his or her reciprocal capacity. The greatest advantage automatically comes to the originator. His mind is purified and the will-power towards doing more good is strengthened.

Thereafter, the student should go to an open air-field to enjoy morning breeze and see the charming beauty of the day-dawn. Fortunate are they who live in places situated on the banks of streams or rivers where they can take, in the early hours of the morning, a pleasant walk as well as ease themselves in the wide open latrines of self-grown grassy fields.

Our talk on sleep is complete. We will further discuss "Breathing", the outcome of air. But one thing you must remember is that lower material desires in the constitution of man do not change very rapidly. One has to labour hard with patience and perseverance and they shall die down because they are not the essential part of the true character of man. They exist so long as their ugliness and dirtiness are not realized. But when the false and illusory composition of the lower desires is seen in

the Yogic light they will be thrown off, as filthy and infectious garments are thrown out, for self-protection.

BREATHING

Y.—The act of inhaling and exhaling through the nostrils is called “Breathing”. It is an immediate and spontaneous act of the baby coming out of the mother’s womb. Mother Nature might have taught it. We see it acting only. The life begins with breathing and ends when the breathing ceases. The mother feeds the baby with her milk and covers it with a cloth as a protection against the outside influences. But the very essential thing for her is to see that the place in which the baby is kept provides suitable environments for free and pure breathing. She and the baby should not be exposed to cold air. The ventilation should never be obstructed. All parts of the body may be covered, if necessary, but the nose and the nostrils should always be kept open. This will cultivate a habit in the baby of breathing through the nostrils. Breathing is the real life of the physical body, and life can either be prolonged or cut short by right or wrong breathing respectively.

P.—How can a life on the earth be prolonged or cut short when one is to live for a fixed period ?

Y.—It is quite right to say that the period of life for each man on this earth is fixed. He comes into existence in the world according to the law of cause and effect (Karma). The form of the body is built to suit the local physical conditions and environments but the mind within, embodies the essence of actions he did in his previous lives which are to produce effects to govern his present life. And whatever he does now, will produce further changes. If a man can locate the cause of a trouble that is to come and is wise enough to calculate its effects he can certainly, by right effort, either prevent it or eliminate it to a large extent. The causes of the previous lives combined with the causes of this life make a destiny. They act and react to produce future effects. Under the Law of Karma the period of life is fixed before a man is born. But its duration is not based on the calculation of years and months. It is counted by the total number of breaths one is to take to complete one's life according to the capacity of one's organ-

ism. The average number of breaths fixed for each man in twenty-four hours is said to be about 27160 but if he practises to take 16117 breaths per day, his life is sure to get prolonged by $33\frac{1}{3}\%$ and if he loses his health through carelessness, the number of breaths per day will be correspondingly increased and the life thereby will be cut short.

P.—You mean to say that the number of breaths during the day and night should be decreased in order to live a long life. How can that be done? Breathing is an automatic action. We do not even feel the action of our breathing except under special circumstances when we are exhausted or when we attempt a forcible breathing.

Y.—Undoubtedly breathing is an automatic action of human organism. But its functioning which is fine and smooth depends upon the strength of your lungs. If there be any defect in the lungs the breathing is affected and becomes obnoxious. Again the lungs, if not regularly and properly cleaned through right breathing in fresh and open air, are handicapped and do not function in a normal condition. If not cured immediately, their

condition goes from bad to worse, resulting in some fatal disease. So it is the supply of the fresh air to the lungs and emitting of the polluted air from within by inhaling and exhaling respectively through nostrils that keeps them healthy, strong and well-capacitated for good and long breathing. You know, by proper care and exercise we can develop and strengthen our muscles. Likewise by an exercise of breathing we can make our lungs strong and powerful.

You say that very rarely you notice the act of your breathing. You do not hear the tick tick of the watch in your pocket although the sound is coming out of it every second. But when you bring it near your ear and become attentive, you hear it. Breathing is an action which continues "working" whether you are awake or asleep or even in a trance or an unconscious state. If you concentrate to hear the breathing it will become distinct and audible. By exercises of deep breathing it becomes pure, healthy, and long and the total number during the twenty-four hours is consequently decreased and the life is prolonged.

P.—Tell me what I should do to make my

breathing pure and deep. How am I to practise deep breathing ?

Y.—I told you that after getting up from your bed you should go out to walk in some open and green land preferably on the bank of a river or stream close to your village or town. After easing yourself and washing your hands you should clean your teeth and tongue. Thereafter clean your throat and nostrils in the way I tell you.

1. Put sufficient quantity of clean water in your mouth and let it go down up to the throat to be freely gargled and then throw it out. Do it at least three times.

2. Take a sufficient quantity of water in the palm of your right hand and close your left nostril with the thumb of your left hand. Take the water into your right nostril by slow inhaling and then try to throw it out through your left nostril by removing the thumb. Again try this process through the left nostril and "exit" the water through the right nostril. This may be a little inconvenient in the beginning but if you will try it at least for a fortnight, you will find it comfortable and refreshing. This practice not only cleanses the throat and

nostrils but also cools the breathing system considerably and produces smooth, light and long breath.

3. After a fortnight's practice add to it, the "inhaling" of water by both the nostrils up to the throat and throw it out through the mouth. If a little water flows down the throat there is no harm.

4. In case you find tears coming out of your eyes, you can wash them by sprinkling water. This will clean and refresh your eyes and increase eye-sight.

5. Try to throw off through the nostrils the remainder of water, if inside, otherwise it will come out itself after a little while.

6. In the cold weather when the water is cold make it lukewarm and mix a little quantity of salt with it.

7. Afterwards stand up straight and look at a green tree for a minute or two in a smiling and cheerful mood, in order to draw sufficient vitality from the pure air. Never be impatient, nor force your system to do this practice. But do it smoothly, cheerfully and with complete willingness.

four seconds. Close the left nostril also and retain the air inside for 16 seconds and then exhale it through the right nostril in eight seconds by removing the thumb but keeping the left nostril closed with the finger. This should be performed very slowly, in a harmonious spirit, without any pressing force.

Repeat this process from the right nostril. In the beginning do not do more than three such exercises. Try to increase the time gradually with due regard to the proportion fixed for inhaling, restraining and exhaling respectively. Slow and steady wins the race. In a month's time your deep breathing, by this practice, will be regulated and you will become fit to do the next practice. The minimum and maximum time for this practice which can be safely recommended to you is from five minutes to ten minutes. Do not be upset if the times taken in exhaling and restraining are a little irregular but always keep the proportion fixed for it in view. Regular practice will adjust it. If you do this practice in a room, you should see that it is quiet and free from disturbing influences and the light in it is not bright but dim and cooling. You

make arrangements to ensure that during the operation of this practice you are not disturbed by external interferences.

P.—I shall do exactly to your instructions. But what is the next practice which I am to add to it and when?

Y.—After the completion of a month's practice you may add to it the following further practice of deep breathing provided your health has been improved by the previous practice and the atmosphere is not hot. We need not make haste. If the progress in the beginning is slow we should take it for steady. It is perseverance and continued effort which build an excellent foundation for further solid progress.

1. Continue sitting with legs crossed in any position in which you can comfortably sit for longer period with the head, neck and chest erect, facing towards North-East or East.

2. Inhale through both the nostrils, very smoothly and cheerfully, absorbed in an idea, that you are taking in, the energetic vitality of life. The breathing must be slow, deep and continuous. In the beginning fix time at four seconds only.

3. Retain it for sixteen seconds expanding the chest, little by little, feeling that the air taken in, is strengthening your lungs and breast to enrich the blood inside.

4. Exhale the air very very slowly, in eight seconds without any interruption, thinking that obnoxious aerial elements from the inside are being thrown out to clean and purify the lungs, throat and nasal organs.

5. Rest for a minute and again start inhaling, retaining and exhaling as done before. Continue this practice for five minutes. Practice during the first six months should not exceed fifteen minutes.

6. The time should be increased very gradually if circumstances permit. No hurry, no fear, no doubt, but complete confidence in self-success. Deep breathing means to control the vital energy of life. Its practice ultimately awakens the sleeping root (Serpent Power) in man and develops the physical faculties to work wonders.

P.—Deep breathing is evidently the translation of the sanskrit word "*Prāṇayāma*". And exhaling, inhaling and restraining the breath

are “*Rechak*” “*Parak*” and “*Kumbhak*” respectively. The Serpent Power which you say is awakened, is the “*Kundalini*”. Am I right ? I know that you are teaching me the art of self-culture in such an easy and practicable way as is advantageous for all men and women to practise irrespective of caste and creed. But will you not tell me something about *Kundalini* and *Chakra* also ? They are relevant to the subject of deep breathing i.e., *Pranayama*.

Y. — Yes, your interpretation is correct. But you have been all this time a theoretical student of Yoga loving more idealism and less realism. I wish you to become more practical. Therefore, I will speak to you on such essentials only as could make you and the average man more yogic-minded. At the very outset I stated that I would not use Sanskrit words and would express my views in simple and lucid English. I have also said that, in Sanskrit, the Yog Darshan by Patanjali is the most important one. I think that those who follow our talk and act up to it, will themselves when they spiritually advance, search for it and for other advanced books as well as a master, Yogi to learn more and more. However I would tell

you only such things as can be easily translated into action. You can yourself read many a book if you like, on *Raj Yoga*, *Hath Yoga*, *Dhyan Yoga*, *Mantra Yoga*, *Karma Yoga*, *Bhakti Yoga*, *Gyan Yoga* and *Sharnagat Yoga*, *Chakras*, *Kundalini* etc. At present, let us proceed with our talk which is likely to be helpful and useful to the average experimenter of Yoga. Concerning *Pranayama* (deep and long breathing) I may warn you and others that excepting the practices which I have outlined and spoken of they should never attempt to practice other types unless they are taught by a true Yogi with whom they could live for some time. Tedious practices, if improperly performed, would cause harm. They are not meant for those who have to march on the royal road of progress in modern civilization.

P.—I know you are telling me such things as are practical and can be translated into action without the least trouble or inconvenience. But to possess a knowledge of *Swara* (Breath) I may request you to explain as to how it works through *Ira*, *Pingla* and *Sushumna*

Y.—The knowledge of *Swara* is a belief

in omens. Experiences of people frequently differ. Those who possess psychic powers derive more benefit out of it. It makes the average mind whimsical and reduces one's courage. However, the common fundamentals of this Mystic Knowledge are worth understanding.

There are three very subtle channels (*Nadis*) through which the breath flows.

1. When a man is breathing through the right nostril it is named "*Pingla*" or *Sun Swara*. It is said that when breath is going out and coming in through the right nostril one can undertake difficult works. It is the power of Sun which functions at this time and shall lead to success with authoritative force to influence others.

2. When breathing is done through the left nostril, it is called *Idā* or *Moon Swara*. It is advisable to do good work for the general good of others. The power of the *Moon* fertilizes.

3. When the breath passes through both the nostrils simultaneously or alternatively it is called *Sushumna Swara*. We can take up any thoughtful and meditative work at this

time. If prayer is performed during this period, a great happiness and satisfaction will come to your mind. We would recommend you to try it and thus find an inordinate joy.

Each of these three courses of breathing, it is said, usually lasts for an hour, and five different elements such as the Ether, the Air, the Fire, the Water and the Earth have their own share of time. During their respective periods of functioning different works are advantageously done. To find out as to which element is working, the following method has been suggested:—

1. When breath goes down to the level of four-finger breadth. . . . Fire
2. Eight-finger breadth. Air.
3. Twelve-finger breadth. Earth.
4. Sixteen-finger breadth. Water.

The function of the Ether element lasts for four minutes only and during this short period one should only meditate on the Supreme God for self-purification.

The Air element works for eight minutes and one should attempt to remove his mental obstacles. The Fire element works for twelve

minutes and, in *Sun Swara*, is useful for all kinds of deeds.

The Water element works for sixteen minutes and is useful for undertaking works of pacification, especially the cure of diseases

The Earth element works for twenty minutes and its period is said to be useful to do things to check adverse influences. Also it is good for strengthening works for stability.

I do not know much about the knowledge of *Swara*. If you wish to know more of it, better see someone else, who may be an expert in its mysticism.

P.—The exercise of deep breathing is to be done only in the morning or can it be done at any other time also ?

Y.—Do it for the first three months in the morning time only. Thereafter you can practise it in the evening time also before meal. In the afternoon when the climate is cool it can also be practised.

Those who regularly practise deep breathing will find their breathing rhythmic, fine and helpful in all activities of life. If they feel exhausted, either in mental or physical work,

they can refresh themselves merely by a little deep breathing in an open place or in a garden.

All fruits and flowers are nourished by the air. Air is life and always helps us to live and flourish. We are unconscious of its relation with the air elements inside our body. But by deep breathing we will strengthen the chain of relation and derive immense benefit thereby.

P.—My job is to work at an office-table. I often get tired and exhausted, so much so that I can neither think further nor write in my usual intellectual mood. I leave the work, ask for a cup of tea and drink. It refreshes me and enables me to start my work afresh. I know tea is a stimulant and adversely affects the nervous system. But I cannot help it. Could you suggest me a deep breathing exercise which I should practise at this time, to remove fatigue and replenish my exhausted energies?

Y.—Whenever you feel exhaustion, leave your chair, go outside, in the open air. Stretch forth your arms just as you would do when openly embracing a friend. Look at any tree close by. Imagine yourself to be cheerful. Inhale a full breath, retain it for a short while,

and then exhale it slowly. Repeat it three times, thinking that you are being blessed by mother air with vital energy. Walk a little, drink a small cup of water or milk or take a little fruit to atone the system. And you will find yourself more fit to renew your work. This practise will harmlessly stimulate your system and produce invigoration in you to do more work in a harmonious spirit with enriched blood.

2. In the course of serious thinking when you cannot quit your table, you may stand up by the side of your chair. Look at the wall or at any other beautiful thing for half a minute. Watch and feel the flow of inhaling of your breath for a little while. Reattach your attention to the point of thinking and you will be automatically inclined to sit on the chair to complete your work and finish it creditably. After each such attempt it is essential to walk a little to change the tendency which previously worked exclusively towards the job finished. If this is not done, the impression and restraint put on the mental plane will hover and handicap the new job. Even a short interval affects the thought of the previous mental struggles and recoups the energies to start afresh.

P.—My thoughts sometimes wander at random. I become aware of them when they come to the point of committing a mental mischief. Should I not on such occasions apply deep breathing as a remedy to check and suppress them?

Y.—I am, at present speaking to you on physical elements, and as to how they act and react on one another, both inside and outside. When we start a discussion on mental elements and of the mental body, a right and comprehensive answer will be given to your question. The reeds are not destroyed by the cutting of upward leaves, branches and trunk. We must dig out and burn the roots. Yoga is a practical science. Its practice not only removes undesirable ideas but exterminates the germs of such emotions. If you will understand and practise what has so far been said to you on deep breathing you will find in yourself within a short period, a vast change. However, I may tell you that on all occasions when you find a little disruption you should apply the remedy of deep breathing, and the disagreeable ideas will vanish. Those who practise deep breathing, remove from within physical and mental rubbish. Such aerial strong-forests are built in

their respective "Aura" as would not admit any outside influences to penetrate inside. The undesirable thoughts which disturb you, are the production of the impressions, consciously or unconsciously stored up in the various channels of your skull. They, at present, like children, appear, disappear and reappear. The practice of deep breathing checks the activities of thoughts. And virtuous living smoothly sweeps off, from within, all germs of evil desires.

P. Am I right to conclude that deep breathing is a physical necessity to keep the body strong, beautiful and well-controlled? Will you kindly now tell me about the working of Fire elements and their consequences, affecting human progressiveness?

Y.—Deep breathing is truly a physical exercise and affords an immense help to purify and adjust the working of various aerial and gaseous elements constituting the physical body. It is also a practice to train the physical mind for checking undesirable thinking and restraining emotional feelings which come forth spontaneously either at random or while in contact with the external objects and therefore it is intimately connected with

Yoga. But as soon as the tendency of selfishness is got rid of and our *will* begins to lead consciousness Godward, the practice of deep breathing is dismissed as its therapeutic effect is then not of much value. Meditation in a pure atmosphere, free from distractions of mind, produces a spontaneous rythmical breathing in perfect poise and cheerful calmness.

FIRE

2. *Five* elements are the outcome of motion in the air and the root cause of all unitary forms. Aerial elements are invisible and out of them come the visible elements of fire. None could assume a form without the existence of heat. Energy, light and heat are the working aspects of fire. If that heat in the body is lost, the circulation of the blood is benumbed and the vital energy of life is extinguished. It is, therefore, very essential that we should be much careful of the fire energy in us and do all that we possibly can to restore and keep up this energy when it is likely to be exhausted. And also refrain from such actions as would unnecessarily diminish its power.

P.—Is there any practice to purify the bodily fire and draw more benefit from the fire

elements vibrating in the cosmos? Kindly do tell me for my good and for the good of others.

Y.—Yes. The fire is the organizing element of all forms. It penetrates and surrounds the planets as it penetrates and surrounds all other bodies, animate and inanimate. It is the life of everything. Light is the cultured and refined aspect of fire. Concentration on it leads to self-illumination. The Sunlight is the greatest source of all lights and lives, existing in the universe and you must practice to look at it with love and respect. The Sun is the highest being and the only central object at which all can look alike. Its highest vibrations accelerate our lower vibrations and energise us for an activity of the highest order. Its rays are the best disinfectant. They evaporate and drive out the external and internal impurities. The Aryans, the truly Nature-loving race, experimented their utility and greatness with a scientific inquisitiveness and left an authoritative record for the mankind to follow. However to be brief I would suggest that any aspirant of Yoga, should after a morning bath, stand straight and erect with arms upwards before the Sun for three minutes.

He should for a short while (say a minute or two) look at its glittering light through and under the shade of fingers of his two hands joined together, and then should close the eyelids and picture the vision, between the centre of the eye-brows, a little above the bridge of the nose.

He will by this simple practice, take into himself the purest fire vibrations and emit the impurities. It is said that all objective forms stand to represent a principle. The greatest and the grandest form which we could see from our Earth is the Sun. This Sun is next to none except Invisible God and represents the principle of light and love. Each one of us also possesses a little Sun, seated on the ether of the bosom. This hidden Sun becomes powerful and illuminated when we try to link it with the Divine Sun in the sky. An aspirant of Yoga must keep himself adequately warm both inside and outside so that the bodily fires in him may produce the light of purity. It is this inside light which brings brilliancy on the face and smooth smiles on the lips. The bodily fire works tremendously to digest the food we eat and invigorates the vital energy.

P.—Is there any other simple exercise in Yoga which I should practise to enkindle the divine fire, latent in me?

Y.—The principal theme of Yoga is concentration. By its practice one can make an all round development in all aspects of life simultaneously *i e.*, physical, mental, moral and spiritual. Progressive energies, existing in the cosmos are in due proportion existing in us also. But as they are latent and lying dormant beneath the consciousness, we are deprived of their utility. Nature inside and outside will help us when we would attempt to awaken them. Practise concentration on the light hidden in your bosom. Let its rays go upward and downward to the farther ends of your body. Do it after deep breathing in a very calm and poised condition and in a very quiet place where there is nothing to disturb you. Soon you will experience a tremendous flow of light and heat, working in you and restoring the needed warmth. The loin cloth with which you cover the body should be either of hand spun woven cotton, or silk or wool. A smooth massage with your hands on the neck, forehead, chest, belly, and arms also produces warmth.

The paste prepared of sandal wood and saffrod if applied after a bath on the forehead and the central place between the two eye-brows over the bridge of the nose would direct the trend of mind upward and develop clear sight.

Another method which an advanced Yogi adopts to clarify and heaten bodily fire is to move the intestines from one side to another. This is difficult for a beginner and should only be practised under the personal guidance of a skilled Yogi. The simple practice of smoothly and slowly pressing the belly with the palm of the hand inward and then relaxing the hands to enable it to return to the normal position also increases bodily fire and produces hunger. This is easy and should be done from 10 to 20 times, before meals. Let self-experience be thy guiding light in thy all movements.

WATER

P.—The fourth element is water. And it will be interesting to know as to how to use it for cleaning bodily organs both external and internal.

Y.—Bath is indispensable for a student of Yoga. The water we use for it must always be neat and clean. The river water

especially in the months of March and April, and October and November is more useful for the reason that it flows smoothly and is more clean. But for internal use, such as for cleaning the mouth and tongue, the water from a river should be taken out in a vessel and filtered through a cloth so that the particles of dust etc., if any, are thoroughly removed. The advantage of the river bath is that its water is always fresh. The rays of the Sun and currents caused by the air always clarify it. Being free with Nature it gets magnetic energy from the Sun, the Moon and the stars. It therefore possesses greater vital power of endurance and resistance. The water of such rivers as come out from lofty mountains, and pass through inhabited valleys, carries with it the essence of herbs and minerals of great potentiality. A morning bath in the sacred river Ganges in India, particularly during the months of March and April and October and November is a great blessing.

P — What about bath during other months? Should not a bath be taken in a river daily throughout the year if it be close by. What special instructions should an aspirant of Yoga

follow—(1) before taking a bath (2) during the bath and (3) after a bath ?

Y.—A bath must be taken every day as convenient with pure and cold water, and in tropical climate twice a day i. e. a little before Sunrise and Sunset. It is not advisable to take bath in a river during the rainy season or in extreme cold. The rain water coming into the river, through various channels brings with it a lot of impurities and is thereby contaminated. The current also becomes very swift and the ground, at the bottom, muddy and slippery. The object of bath is to clean the body in order to get peace of mind, harmony and cheerfulness and this condition can only be achieved if environments are suitable and pleasant. Take your bath, once or twice a day but always under favourable conditions.

Before bath clean all your excretory organs. Clean your teeth with a brush. Clean your tongue up to the root by rubbing it smoothly by out three fingers. Gargle two or three times. Take some water in the palm of your hand and draw it in through the right nostril and throw it out slowly through the left nostril and *vice versa*. Similarly drink a little water through

both the nostrils and throw it out through the mouth.

Sprinkle water over the eyes and smoothly wash them nicely Clean the ear-holes with the index and little finger and wash them all around.

Sprinkle water over your male organ, remove the skin and clean it thoroughly with plenty of water.

Clean your arm-pits with the palm of hands and fingers.

Rub with a wet hand your forehead and the place between the eye-brows and bridge of the nose. Rub and sprinkle plenty of water at the base of the cranium and back of the neck. Strongly wash your feet, ankles and legs. Thereafter either take a dip in the water or pour water over your head, rubbing the chest, arms, armpits, thighs and ankles Rub your belly—the portion below the naval—with a wet cloth Wash the hair and head and clean the mouth again. After a bath rub your body with a dry, clean and thick cloth. First the chest and arms and then the back. Dry all the parts of your body and lastly the head and hair thereon. The greater a care is taken to

clean a thing, the brighter it becomes. Do not think even for a while that only trifles have been spoken to you. Care of trifles in a systematic order leads to perfection. Try and experience an inordinate joy. Such a bath will purify and enrich your blood. It will cool down and strengthen your cells, nerves, and veins etc., inside the body, and also add much to your external brightness and beauty.

P.—How does the water inside our body work as a purifier of our internal system? I should also like to know the use of water for drinking purposes.

Y.—In Hindu mythology it is said that "God resides in water." The first virtuous act is therefore said to be the bath. It restores peace to our mind because the whole organic system is cooled and refreshed.

There resides a special power in our central nervous system which, when the mind is calm and quiet, produces drops of nectar to nourish the life, called "Amrit", a tiny drop of which contains a potentiality of the highest degree to maintain the life. It is the condensed essence

of all waters. This "Amrit" is tasted and enjoyed by the Yogi of the highest order.

The blood contains ten to fourteen pounds of water which is continuously in circulation. We get in water by drink, from the food, milk, fruits and vegetables which we eat. Our system also generates water by the combustion going on in it. It is the internal water thus accumulated, which along with the blood in circulation, bathes the cells and washes away the waste product through the emitting organs and channels. Any violent labour or exercise which produces abnormal heat in the system produces perspiration which is inside water coming out. We should on such occasions take rest to remove exhaustion and drink or eat calmly something containing plenty of water little by little, as a recoupment. If we do not keep enough of water inside, the blood will become thick and the normal rate of its circulation will be seriously slowed down which may cause an acute disease. One can live without food for several days but not without water even for three days. Therefore an adequate quantity of water must be drunk little by little, and from time to time Always

be careful to see that the water you drink is clean, pure and filtered. Ordinarily six pounds of water in addition to that taken in food etc., is considered a sufficient quantity.

P.—Should we drink water with meals or after meals ? And cold or hot ?

Y.—There are no hard and fast rules for it. Drink when you feel thirsty. Never kill your thirst. Take care that when you drink water with meals it is not taken for the purpose of washing down the meal from the throat. Chew and masticate your food so long as there is a taste in it and if you feel thirsty, you are at liberty to drink water as needed but never much. If you will masticate the food properly, you will need a very little quantity to drink with the meal. Thereafter, you should drink when you feel thirsty.

Always take fresh and cold water. Hot water should only be taken under some special circumstances.

A cold bath speedifies circulation of the blood and there is very little chance of catching cold, whereas a hot bath produces no natural protection from exposure to cold. A

Yogi will recommend a cold bath because it is not only conducive to physical health, but also is the first act of spiritual progress

P.—What are the simplest methods to make drinking water pure ?

Y —By boiling and filtering it through a cloth or by putting a little alum to separate the impurities It must be clean and free from bacteria of diseases. The water taken from river, tanks and wells near a village, town or city should always be boiled and filtered. An aspirant of Yoga must be a sensible person to see that the water he uses and drinks is rich in quality and is clean and pure He should drink cold water when he feels thirsty. He should cultivate a habit of drinking water at certain hours, best suitable to him. I would suggest to you, if it is found conducive to your health and is convenient in your circumstances to drink water (1) before retiring to bed (2) at mid-night if you get up for your meditation (3) in the early morning before leaving the bed (4) before your meals drink three or four tea-spoonfuls of water to wash the throat (5) between the meals, if necessary. If

you will form a habit of masticating ~~your food~~ properly and avoid eating chillies and sauces; you will not feel the necessity to drink water with meals. Many a Yogi does not drink water with the meal, except a little quantity at the end of each meal to clean the throat and mouth. Yogis drink water after one or two hours after meals and again, when they feel thirsty. You could also cultivate the same habit. Always drink water little by little, and in a cheerful mood. The nerve fluid is electrified by the water we drink. It is therefore very necessary that we should never drink water in haste but slowly and calmly.

FOOD

P—Ether, air, fire and water combined with earth in greater immensity constitute our physical body and everything contained in outside Nature exists in the body also. We can use or misuse either of these five root elements for good or bad. It will be very kind of you if you will now permit me to ask you to enlighten me on the question of food which a student of Yoga should eat and when and how?.

Y.—The earthly element predominates in our physical body and forcibly keeps it attach-

ed to the Earth. It is said that the Great God made the man out of clay. The man, in this expression, means the physical body. The real man is, as already explained to you, *untouched* and ever eternal. However, the physical body is a great means for the soul to awaken the superconsciousness from a lethargic sleep. A Yogi knows the value of the body and attempts to keep it healthy and strong in order to live long, and complete the course of emancipation even in one life, if possible. It is for this reason that he studies the natural forces in order to make them favourable and helpful to prolong the life. He understands that the decay of the body depends on the elimination and consequent disintegration of elemental gradients. And if the same are regularly recouped and rejuvenated, the body can be kept in good condition for a longer period.

A perfect Yogi, it is said, can rearrange the molecules of his body in such a fashion as would admit of no slackness, deficiency and sickness. He knows how to control everything in his body as well as the outward influences affecting it. He takes all such preventive measures as would protect it from external

and internal influences. His mental electricity and strong will power can assimilate vital energy from everywhere. Discoveries of the herbs, metals, and what you call medicines are all due to the Yogic search.

The physiological effect of food is to assimilate energy in our bodily system and keep the working organs healthy and strong. Compare your body with a machine. You oil it and put fuel and water in its boiler as actually needed, neither less nor more. Similarly, you should drink when you feel thirsty and eat when you feel hungry. Never eat when you do not need to eat. You should clearly understand that you eat to live and not live to eat. A student of Yoga shall have to keep a complete control over his taste. And that cannot be exercised unless he can discriminate between a false appetite and true hunger. You should not eat because a dish presented to you is delicious, but only at a time when you feel really hungry. The things you eat should be such as contain sufficient nutriments to suit your system. Many a disease and sickness are due to over-eating and wrong eating. An intelligent man must know in all details the value and utility of the food he puts into his

belly' otherwise it will upset the system and make him suffer the consequences. You would never trust a driver to drive the locomotive engine unless assured of his ability to know the kind of fuel and the right quantity to be put in the boiler. Therefore you must decide yourself as to when to eat, how to eat and what to eat. The food you eat should always be pure and easily digestible, produced by Mother Nature. It must be thoroughly chewed and masticated with the teeth and when refined in the mouth, it should be smoothly taken in for assimilation. Never swallow the food in haste or under anger and fear. Sit calmly and cheerfully with a smile on the lips and eat that which is useful and not that which is useless and harmful. Great care is to be taken to see that the food you eat is neither a gift nor earned by such bad means as might have caused mental injury to others. An aspirant of Yoga cannot keep his thoughts sublime and pure unless he refines his diet.

P.—But what is pure and what is impure? Do you take meat and flesh—an impure food? Many are of the opinion that flesh-eating gives more bodily strength and is necessary for

those who have to do hard manual labour. Let me know your clear view-point on it.

Y.—The natural diet of a man is that which is produced by Mother Earth for him and not the dead body of an animal or fish. Bulls and elephants are the strongest animals yet their food is not flesh but herbs, vegetables, corns and fruits. The man is a perfect animal, having advanced faculties of intellect, consciousness and intuition and if he, under the intoxication of pride and blinded by selfishness, kills the lower animals to satiate his false momentary cravings and tastes he develops in him such mental tendencies as would lead him towards cruelty, aggressiveness and oppression. He may taste the flesh diet in his early age as a luxury but later on it would become his necessity, which begets a temptation to kill lovely birds and innocent animals. His sanction for such an unjustifiable murderous act will be his own deluded conscience incapable of conceiving the Divine Light to see clearly as to what is noble, just and right. He would transgress the fundamental noble principle to "Thou shalt not kill" He would never think that he has no right to kill. He would kill an animal for his food and later on even a man out of this

type of complex. Such a character in man will never lead him to divine illumination but to the greatest possible demoralization. Spiritual evolution and killing are entirely opposite terms. The former evolves the light of love and the latter deludes the mind with the darkness of cruelty. Think seriously on this point and you will never be mistaken. Another undeniable fact which is never to be lost sight of is a physiological experience that all diets and drinks which stimulate the bodily organism exhaust soon the hereditary energy because it is induced to work abnormally. The temporary strength given by flesh diet fades away and the power of resistance and endurance is considerably weakened resulting thereby in interior diseases and premature death. Meat-eating is therefore, an unbecoming and harmful diet even for an average man. An aspirant of Yoga should never even think of a food which is wetted with the blood of others.

P.—I am myself a vegetarian. I put this question to you to strengthen my conviction against the stupidity of meat-eating. I now realize clearly that all arguments for meat-eating are based on erroneous opinion and it is a moral and physical crime to encourage meat

diet. Let me now hear from you, in brief, as to what should be the daily diet of a student of Yoga.

Y. Generally speaking an aspirant of Yoga should be sufficiently wise in the selection of his food. His experience, based on right understanding, will prove his best guide. The food profitable to you, may not be so to another man or may not be even available to him at all, either on account of its expensiveness or due to local situation. Therefore one is chiefly to depend upon the production of the soil of one's respective locality. Wisdom lies in making the best use of what is available. A student of Yoga must balance the proportion of his food in consonance with his natural impulse. His own inner voice will begin suggesting and refusing to accept the kind of diet which is useless and harmful. I cannot enumerate in detail the food which a student of Yoga should take. You know that a Yogi's diet is exclusively of dairy products, vegetables, honey and sugar, cereals, fruits and nuts. This is accepted as an ideal food. A Yogi will always make a selection of such foods as are more agreeable to his system and are easily digestible. He would avoid, as far as possible,

such vegetables as grow underground and take those which grow above the ground and are leafy. He would never take anything which is sour, bitter, heating, raw and rotten, but will accept that which is fresh, sweet and nourishing. He prefers to cook his food himself in order to ensure purity and freshness. The food which gets cold after cooking decreases in nutritive value and becomes unhealthy if heated again.

P.—I shall make the best selection of my food, out of dairy products, vegetables and grains such as wheat, barley and rice and, to tune the system, will use fruits and nuts of nutritive value. But how many times during the day should I eat and what quantity?

Y.—Experience and your natural impulse will always guide you to select the simple and pure food in right combination.

Your question as to how many times during the day should you eat and in what quantity shall also be best answered and decided by yourself. A young man like you should take three meals a day i. e., (1) after Sun-rise (2) in mid-day and (3) before Sun-set. Fix the quantity to suit your actual need. Neither eat less nor more. Be moderate. The food must invari-

any be thoroughly masticated and well chewed so that it may pass through the throat very easily, without the least exertion. This will easily be done if you cultivate the habit of masticating the food so long as there is a taste in it.

P.—Excuse me if I put a personal question. How is it that you take your meal only once a day, after twelve o'clock, whereas to me you suggest three meals a day?

Y.—Young man, I am a seasoned tree. When you reach my age and lead a life like me you can also have one meal a day. And in that case you will have to learn to fill half your stomach with food, one quarter with water and the remaining one quarter to reserve for air.

P.—If a man advanced in years, say between 50 to 60, begins to practise yoga, how many times during the day should he eat and what?

Y.—A man who practises Yoga in an advanced age must control the palate and avoid unnecessary eating. He must reform his diet and follow the general principles explained to you. He could take a little quantity of ghee.

ordinary man, who wishes to lead a pious life, could practise without any hardship or severity. The process is of a non-violent nature, self-analytical and self-suggestive. It is a quintessence of universal moral code and leads us step by step to reach the acme of humanity

P.—What are the main practicable methods of *Patanjali Yoga* which an aspirant, who is a householder, can practise ?

Y.—The well-known parts as named in Sanskrit are (1) *Yama* (2) *Niyama* (3) *Asana* (4) *Pranayama* (5) *Pratyahara* (6) *Dharna* (7) *Dhyana* (8) *Samadhi*. The first five belong to external Yoga and the latter three to internal Yoga. I shall try to explain to you each one under a separate sub-head. And you should very attentively listen to the details of each and question me wherever I am not clear.

P.—Kindly give the equivalent translation of each in English and let me discuss the points freely of which I am doubtful. Take *Yama* first please

Y.—*Yama* means forbearance. It consists of five parts i. e. —*Ahimsa*—not killing ; *Satya*—

Truth; *Astaya*—not stealing; *Brahmcharya*—continence and celibacy, *Aparigraha*—not coveting. Let us first understand what is meant by *Ahimsa* (not killing). It is a most prominent and noble act of the highest morality to be inimical to none—birds, beasts and human beings and all other creatures in water and on land, as they are all the manifestations of the great divine energy pervading throughout the globe and exerting towards an evolutionary end. It is God who can make and unmake them. We must love them alike and never do an act which would injure their feelings. If we act otherwise the quality of love in us can never be a divine love which is universal and all-embracing. It is hatred which produces fear. If we, by thought, speech or deed do not commit an injury to anyone, we will have no fear nor anyone will fear us. Fearlessness is Godliness.

P.— I do not wish to enter into a controversy but I am puzzled when I think of the physical activities and marvellous things which the meat-eating races have and are doing in the world whereas the spiritual beings, living on a vegetarian diet have,

apparently, shown no brilliant inventiveness for the comfort of the humanity.

(2) A grave doubt arises as to what a man should do when an oppressor or an aggressor who listens to no reason and, intoxicated by his strength, comes to kill us or when a blood-thirsty wild animal pounces upon us to tear us into pieces.

(3) A sanction for killing enemies was enjoined by the Lord of Yogis Sri Krishna to his great disciple Arjuna in the most famous battle of Kurukshetra, in India, more than fifty centuries ago. Clear these doubts of mine please.

Y —It is a pity indeed that after hearing so much from me you are still doubtful of the things which are very essential to keep up a physical body and the physical world for an aspirant of Yoga. You must know that with the advancement of spirituality, the body, the environments and the atmospheric world of a Yogi are changed. He lives in the finer forces of Nature. His activities are silent but tremendous for the good of mankind. Could any civilization exist without law and order? It is the moral code of alliance in mankind

which keeps it up. Man admires virtues and condemns vices. People run after happiness and peace and in their heart of hearts desire to end strifes and fights. All men are not alike in form, thought and temperament, but all strive in their own respective ways to achieve happiness and perfect peace of mind. The methods they adopt are selfish. They form races and nations by geographical boundaries from a selfish view-point. The so-called scientific inventions, said to be contrived for the comfort of mankind, are more detrimental and less advantageous. They have brought about more trouble and fights than would have been without them.

A Yogi, wherever he be gives real happiness, teaches love, practises peace of mind and thereby changes the minds of millions. For such a man a diet which is produced by killing other creatures, is harmful as it decreases the power of pure and true concentration in him. In every age and in every country, the opinion of high virtuous people has been unanimous that the diet of an occultist, who is after the development of psychic powers in him, must be vegetarian, mostly consisting of corns, vegetables, fruits and milk.

Can a man eat the flesh of his dear and near ones ? He would rather at once condemn the cruelty and may be enraged to commit cruelty on those who suggest it. The yogi becomes an embodiment of universal love. His love extends to all creatures alike. He is always merged in the thoughts of love and cannot be a true yogi if he is otherwise. It is therefore, indispensable for him to live on a vegetarian diet. The student who is to practise universal kindness can never progress if his diet is carnivorous because it involves a cruel act of butchery of innocent creatures. Races and nations who are meat-eaters may be physically good, active and wealthy but their spiritual condition cannot improve so long as they sanction cruelty to kill birds and beasts for their own living.

(2) As regards combating a foe whether he be an aggressive man or a blood-thirsty wild animal, the position of a yogi is quite different from that of an average man. You should understand that he who walks on the path of universal love and kindness is helped by Nature tremendously. Can a spark of fire burn open water ? When a yogi becomes perfectly harmless, the vibrations which spontaneously

emanate from his body make the ferocious forget their ferocity. In his presence none can harm another. His Aura throws great influence upon those who are near to him. He is the self-proof. His wisdom and love are his indefatigable and ever-awake guides.

(3) In *Shrimad Bhagwad Gita*, Lord Krishna enjoined upon Arjuna to kill the foes who had usurped his right. The battle was the last resort because appeals to reason had failed. Arjuna did not go to the battlefield to practise Yoga but to do the duty of a warrior, which actually, by profession he was. To shirk from it was a sin and surrender to cowardice which would have emboldened the aggressors for further atrocities. The war was a righteous one as it was to end the enemies of just and right; they could not be otherwise mended at that time. They were incorrigible. It was fought and killing was justified and was sanctioned by the Lord to prevent further aggression and cruelty. When it becomes a sacred duty to kill for the sake of greater good to the greater number of mankind, such wars bear sanctions. In the evolutionary plan of God, a time is to come when men will settle their disputes by arbitration and negotiation and con-

demn all wars to 'stop butchery of mankind. And that could only be when the moral law of not killing was strictly observed by all mankind and trust and love pervaded in the breast of human personality. This state can only be brought about by the practice of universal moral code of Yoga

Know ye, therefore my good pupil, that *Ahimsa* (not killing) as explained to you, is the foundation of Patanjali Yoga and he who attains complete perfection in it shall obtain whatever he aims at and will live in an atmosphere, full of bliss, happiness and peace '

P.—Now let me understand *Satya* (Truth).

Y.—Show yourself to the people what you are. Be true in all dealings irrespective of loss or gain Be true to your duty and experiment with truth everywhere and under all circumstances. Speak the truth and truth alone otherwise be silent and reserved Be a true father, a true mother, a true husband, a true wife, a true son, a true daughter, a true brother, a true sister and a true servant of humanity.

Truth is the highest divine virtue and those who practise it by thought word and deed shall become the chosen sons and daughters of

the Great Supreme Being. Truth is God and God is Truth. A true man can never do a wrong or injustice to anyone even in dreams. His veracity is his great glory. He fears none. A True man shall gain complete victory not only over his own mind but also on the minds of others. The fruits of all good *karma* of the worlds are assigned to him. He leads a life on the earth next to godliness and leaves behind a name which even emperors, kings, saints, and sages hold in respect and worship.

P.—All you have said about truth is inspiring, heart-purifying and sublime but what would you advise me to do under the following circumstance. Suppose, I am sitting in a lonely place meditating on “Not Killing” and “Truth”. A deer passes by me running towards the bushes. Soon after a hunter comes there, with a gun in hand to kill the deer. He enquires from me as to which way the deer went as it had escaped his shot. I knew my helplessness to save the deer if I were to speak. What would be right for me at such a critical juncture? To speak the truth was to allow the killing of the deer.

Y.—It is a sentimental question and is therefore to be decided by yourself in the light

of the existing circumstances on the spot. Use your tact, wisdom, money and strength to achieve your object, but never drift from the principle of truth. In the struggle of life one should oneself be enterprising to change his ways of dealing with others in adjustment to any dangerous incidents in the external environments.

Every occasion is taken into consideration on the merit it deserves. You need not worry much over such doubts. When you practise truth the future duty will itself shine before you. You will get new light to surmount difficulties. There is no religion higher than the truth.

The third Yama is *Astaya*--'Not stealing'. An aspirant of Yoga would never think of committing such a nefarious act as stealing which is publicly condemned by all nations and in all countries. Even a thief, when his own money is robbed, rebukes and curses a fellow thief. However, it would be of much value and interest to know the special result which its practice produces and why great importance has been given to it.

Y ————— lot of abstinence from theft enables
 5 ————— a hidden wealth in the earth.

from the temptations and persuasions of all thefts would see the light which uncovers hidden treasures.

P.—Very splendid is the view on theft expressed by you. I may now ask you to clear two more points

Suppose I am in a jungle, inhabited by birds and beasts. I have no food there except roots and fruits of the forest. No human being is there to claim possession of them. Am I to partake of them to keep up my life? Will it not be an act of stealing because the forest is not mine?

Y.—Such a forest is the property of the birds and beasts living there. You also become an inhabitant of the place. First think and plan out how to improve the condition of the forest and what facilities you can afford to its permanent inhabitants. They are the creatures of instinct and you of intellect. Act up to your plan, and thereby entitle yourself to partake of the production according to your actual need. Be careful that the needs of the permanent inhabitants are not curtailed to the extent of their starvation. But such cannot be the case if you are

in a garden which is the possession of someone. There you should not only seek the permission of the owner but also seek to pay for the fruits or to render labour in lieu of the same. A student of Yoga should never beg for a thing which is another man's possession without rendering due compensation for it. The subject of "Not Stealing" in its various aspects has been cleared to you. Always use your pure reason and dispassionate discretion in all such matters. The Sanskrit word '*Staya*' covers all such vices as fraud, cunning, cheating and deceiving.

P.—The fourth *Yama* is *Brahmcharya* which you translate as continence and celibacy. How can a house-holder who has a wife be celibate? The same applies in the case of a married woman. It is the union of husband and wife that produces the future generation to keep up the world. Moreover it is said to be the opinion of eminent Western doctors that celibacy both for men and women obstructs the growth of initiative faculties. The sexual intercourse bears the sanction of nature both for human beings and animals alike and is essential from a physical point of view of health as well to

keep the evolutionary plan of the Great God. Kindly clear it.

Y.—There are always exceptions. The men of the highest order are also born. They, from the very childhood show marvellous talents, special characteristics and sublime purity. Externally they are men of social order but in the depth of their hearts works an earnest and eager yearning to attain forthwith a stage of Divine life. Such men take vows of celibacy and look upon all women as their mothers and all children as their own. They always concentrate upwards for enjoyment and never downwards. For such aspirants of Yoga complete Brahmcharya (Celibacy) is enjoined. They enjoy the best possible health and are intellectual giants.

Then there are men who have produced children and done their worldly routine. In the last years of their life they think of practising Yoga. For such students celibacy is also enjoined. If they indulge in sexual intercourse, they can neither improve their health nor the power to sit in Asana to concentrate. It is a life of good chastity and complete celibacy which strengthens their bodies and minds and enables them to exercise a great check and control over their

wavering thoughts and undesirable emotions. They have to fight a constant battle for a long time with their senses till full victory is achieved.

As regards young house-holders who practise Yoga a life of continence *i. e.*, moderation with right understanding, is recommended. Yoga ordains such a person to be a Brahmchari of order to prevent him from excessive sexual indulgence. He must abstain from sexual intercourse with his wife on the nights and days as already spoken to you.

For unmarried girls and boys who practise Yoga for beautiful health, power and mental culture a complete Brahmcharya is imperatively indispensable. They must avoid attending all such meetings and places where there is even a little possibility of passion to arise. A pure bachelor and a pure virgin of the true order when married would lead a life of honest lovers with growing happiness, beauty and prosperity.

P.—The fifth part of the yama "*Aparigraha*" *i. e.*, non-coveting. How can one develop his self for a better life without "coveting". We

exert for a better body, better environment and better facilities to progress in life. Even to practise desirelessness is a desire. Therefore kindly clear the idea of noncovetousness.

Y — Aparigraha means not to desire for that which is not your own. Now you yourself analyse what is yours. You know that you are "Atma", beginningless and endless. All that is "unatma" (not soul) is foreign to you and the cause of your encirclement and entanglement. You are in reality an undivided bliss. Your ultimate goal is to be what you are. Desire or covetousness for anything else is nothing but an obstruction in the way of your freedom. To a yogi who has intensified and purified himself by rigidly adhering to the four parts of Yama, the fact of Atam (Real) and Unatam (Unreal) is revealed. He never covets that which is unreal. He realises his own immortality and would never cherish that which is perishable and mortal. To such a Yogi, the better of the world comes itself, without desiring to serve and to pay homage and respect.

The practice of *Aparigraha* even for a less advanced man is much helpful as it prevents

him from lust, greed and avarice. He looks at the precious and beautiful things in the possession of others just as he looks at the Sun, Moon, stars, seas, rivers etc. Non-covetousness is in itself an action which without asking for, provides everything better for further evolution and illumination of the soul. So much so that even the existence of the experiences of the past lives and stages of future are known to the teachers of Yoga by meditation.

I have explained to you in brief, the five *Yamas* of Patanjali. They are the real staircase to attain the condition of permanent bliss and unending happiness. The more you practise, the greater would be the good to you. Make a start with a determined will and never be dejected and dispirited if some unforeseen difficulties obstruct the progress, but continue steadily and faithfully.

NIYAMA SACRED OBSERVATIONS

P.—Let me now hear of *Niyama* “Sacred Observations”

Y.—Like *Yama* *Niyama*, also consists of five parts

(1) *Saucha*.—Purification. Cleanliness of mind and body.

(2) *Santosa*—Contentment, self-satisfaction.

(3) *Tapa*—Austerity.

(4) *Swadhyaya*—Self-study of sacred books and incessant repetition within oneself of sacred words and sentences.

(5) *Iswara Pranā Dhana*.—Unshakable faith in and persevering devotion to God. Strict observance of these leads to purification of body, mind and spirit and launches us into a condition, most fit to practise a course of concentration

P.—Be pleased to throw more light on each of these *Niyamas* in greater details and permit me to put questions on each separately. Your expressions are not only educating me on the most important subject of Yoga but at the same time elevating me to a stage at which the path of further progress becomes clearer. May I, therefore, ask as to what is to be done for the attainment of *Saucha*—Purification?

Y.—I have already explained to you the method of purifying the body by bathing. Each organ of action of the physical body must always be kept thoroughly clean and free from dirt and filth. Indwelling soul

cannot enjoy its sweet fragrance of bliss if the body swelters in impurities.

Air, sunshine and water are the great disinfectants for the body. But a bath in open and fresh water gives its members a freshness and coolness which forthwith subjugates the senses and restores calmness to the mind. Rightly it is said that the body and its organs are purified by water, the mind by speaking the truth, by education and by observing austerity; and intellect by divine knowledge. Think over it very seriously and find out the best possible way for your purification.

P.—I have seen many a Sadhu Yogi on the banks of the sacred rivers in India with ash besmeared and naked. And some of them with dirty garments. How can a bath benefit him who covers himself with ashes and dirty clothes ?

Y.—From our view-point, this question may seem irrelevant. But from the general-view-point it needs to be elucidated. The *Sadhu Yogis* of whom you make mention cannot be called students of Yoga. The very fact that they make an exhibition of themselves in places permissible for common walk

and common talk obviously shows their object which is of attracting people towards them for begging. Yoga permits no mendicancy. How can a student who desires to get other man's possessions follow the principles of Yama? No. Never. Make no such mistake please. A student of Yoga must have a sufficiently warm dress to protect his body from weather's inclemencies, otherwise his thoughts will be diverted and concentration disturbed. His dress must be clean, neat and free from evil dirt. The under-garments must be washed daily by himself with soap-nuts or with soap free from tallow etc.

Saucha means a clean body, clean place of dwelling, clean dress and clean mind and pure intellect. These are essential for a student of mental culture.

Pay very close attention to what is spoken to you and chalk out a plan of action in the light of the back-ground of it-

P.—The second Niyama is *Santosha* i.e., contentment which I understand is to be completely satisfied with what we hold and not hanker after more. This characteristic, no doubt, leads to a condition of self-sufficiency

and does not incite one to make further strenuous efforts to add more and more for greater facilities of life. Young men, they say, should never be content with their present lot but should work hard and work more for further progress of health, wealth and wisdom. Life should never be stationary but full of lively interests and initiative to undertake new enterprises and difficult adventures. Could a student of Yoga who becomes self-content serve the human society under the satisfaction of contentment ? Human energy multiplies when translated into action and becomes dormant when kept at a stand-still. Excuse me for this outspokenness and favour me with your enlightened views.

P.—I am rather pleased with your frank and free expression. I must again impress upon you the necessity of understanding that the art of mental culture (Yoga) stands to elevate its aspirants to a much higher standard of efficiency in all matters relating to social and spiritual progress. An average man thinks for himself, for his family, for his race and nation but a Yogi undertakes to contemplate for the good of all living beings in the whole solar system and works for their wel-

fare with 'complete contentment of' mind. The contentment in him evolves a virtue to keep him always well-balanced in adjustment to external circumstances and internal conditions. He is a man of practical thinking. He knows that thought without action is abortive. In his silence and solitude he plans out and takes a right and clear view of the means to work it out. His attempt is to come out of the illusion and to see and understand the realities hidden in relative realities. He curtails his own personal needs to gain mastery over his senses which he knows are never satiated even if the possessions of all material comforts are added to them. He is after an undivided bliss which is never fading and unending. He is a king whose personal needs are few and far between and an emperor when they are completely consummated. He works, labours hard with his wisdom, not for self-gain but as an accredited representative of the great divine Force. Contentment is the real fountain of true happiness. Those who seek happiness from excessive enjoyment of worldly possessions are running after a mirage. The more they have, the greater becomes the anxiety to have more and

more. Where is peace of mind in him who is running fast and running everywhere for happiness without any halt anywhere? Let him sit quiet for a time, study the value of contentment introspectively and practise it. The true path of happiness will reveal itself to him. He could then march on it with contentment and confidence in perfect harmony with nature to achieve his end.

Work, but work with wisdom. Be enterprising and adventurous but with a well-thought out plan. Gain power, uphold it but never use it like a tyrant.

Whatever you hold take it for a belonging of mankind and consider yourself as its honest custodian. And you will find yourself well contented, more energetic and righteously behaved. Never make the mistake of understanding contentment of Yoga as a deadlock but a qualification with which you can easily progress in all spheres of virtuous life for real and true happiness. Rightly it is said: "*Contentment is the greatest permanent gain. The society of the true and wise is an unending richest wealth. Right thinking is an unfading divine knowledge and the restraint and control of senses and mind is an eternal happiness*".

~~P.~~ The third *Niyama Tapa* i. e. "austerity" is not clearly understood. Why should one sit in a lonely place and bear hardships and severity? Why should one stand in cold water in winter and bear the unnecessary troubles of cold ; or sit in the scorching sunshine to suffer penetrating afflictions of heat during midsummer

Some time ago I saw a man with his left hand upraised which he never brought down. It was, being in this condition for a long period, paralysed and became a dead stalk. Generally it is said that austerity is only practised in the caves of mountains or on the banks of rivers passing through thick forests? What do you think of all such practices and what is the right and easy method of practising *Tapa* of *Raja Yoga*

Y.—Such practices of *Tapa*, as you have mentioned, could be called a mental deadlock and not mental culture. Afflictions of physical pains by such tortures are due to sheer ignorance and mischief. Mental culture means that all bodily organs, external and internal, must be elevated to a harmonious standard of living and if one of them, even in

part is deformed or paralysed, the whole system is affected. The body is a temple of the soul and anything done to dislocate or infringe any part of it or to cause pain to it is a criminal act and punishable under the law of *Karma*.

Running to caves of the mountains or to the banks of rivers to practise austerity is an unintelligent and mistaken idea. A student of philosophy and science must provide himself with the simplest possible comforts of life and should wisely dress, wisely eat and wisely sleep. He should bear no unavoidable hardships.

Tapa i. e. "Austerity" is for the purification and strengthening of the bodily organs both of action and senses. Such physical exercises as can improve the keenness and sharpness of our senses should be practised regularly till the desired success is achieved. For instance, your legs are lean. You are advised to walk three miles every day in the morning. You select the place up to which you would go and come back every day. You take a vow to do it. If you continue this practice till your legs are strengthened and do not evade it through laziness

or other unavoidable excuses it would be your *Tapa* i e "Austerity"

Another Your memory is weak You are advised to commit to your memory certain figures in a methodical order. You take a vow to do so between 4 and 5 in the morning at a certain fixed place and do it regularly, not minding the mental temptations to slip away from this practice till your memory is sharpened. This is your *Tapa*.

Another. Say you wish to improve the keenness of your eye-sight. You are advised to look at the stars at midnight in a standing position every night. You do so regularly, not minding the temporary uneasiness to your legs. That is your *Tapa*. So on and so forth. The greatest *Tapa* is to observe the strict regularity and keen punctuality of one's own programme of day to day doings with a willing will and cheerful spirit. When once a thing is well determined it must be done and all obstacles which appear to obstruct the way must be boldly surmounted.

It will not be out of place to tell you for your information that advanced Yogi who can control elemental forces does *tapa* of the highest

standard. Cold, heat and changes of weather, hunger and thirst do not affect him the least. He works in nature for the good of mankind. He is accessible only to those who are the true devotees of God and lovers of mankind. Any how if you practice what is being spoken to you a time will come when greater details by themselves will be revealed to you.

P.—SWADHHYA—Self-study and inaudible repetition of some sacred words and sentences.

I understand the value of self-study because I am a student of and seeker after truth but I do not attach much importance to a constant repetition of sacred words and sentences. I know sugar is sweet, soft and white but could there be a material gain if I continue uttering "Sugar sweet, soft and white". I often see our Hindu Brothers educated and cultured reciting some *Montras* after a bath. I have also heard pious people also either audibly uttering the word "OM" or silently muttering it. May I know the justification for such incessant and silent repetitions.

Y.—It is well and good that you know the advantages which accrue from a regular self-

study. And all that I could suggest to you further will be:—

1. Selection of good books with the consultation of those whom you consider spiritually more advanced than yourself. Always remember that the study of a book makes deep impressions on the mind and they last for a longer period than the effect of a medicine we take. Much mental change takes place, unknowingly on a subconscious mind.

2. Sit in a quiet and clean place to study your selected book regularly according to a fixed programme.

3. Make the best possible mental efforts to understand the purport of what you read, and think over it deliberately. See that you are not abruptly converted from your strongly established belief and freedom.

4. Think more and more till the reading is clearly understood and stored as a valuable possession.

5. Stop when you feel even a little exhausted. Let it be a pleasant self-study. Regarding your criticism on the repetition of sacred words and sentences, I think you have so far made no regular effort to realize the efficacy of any

mantra. Practice it and you will know the inestimable value of it. Hypocritical utterances of a pretensions nature, of course, bear no fruit, but *Mantras* and sacred sentences the importance of which is rightly understood from a pious teacher when repeated produce a mental change to evolve a devotional characteristic which no amount of argument, discussion and thinking can do. A bath in water gives you external and internal refreshment and coolness. A repetition of *mantras* would check and purify your emotions. Self-experiment will verify it. If it is repeated with lips closed, faith and attention, the forces hidden in it are manifested and experienced to strengthen the will power, so much so that it even assumes a personified form of thoughts embedded in it and helps to our best purpose. Your analogy of sugar is unphilosophical indeed. General folk, ignorant of the latent faculties of mental energy may say so. But it does not behove you to repeat it. You know mental culture is mental training. It is purely a subjective subject. You mix up the abstract and concrete when you think of such analogies. Sugar, as you say has three quantitative qualities, *i. e.* sweetness, an object of tongue

whiteness—an object of eyes and softness, an object of touch. Mind is the controller of senses which function on external objects.' If the trend of mind is intended to taste sweetness without eating sugar it could experience so easily on the mental plane. Don't you recollect such experiences in dreams. A mesmerised person, under the magnetic influence of a mastermind, tastes charcoal as sugar. He is made to see dark as white and feel leather as silk. The power of mind is tremendous. It could make possible what looked an impossible thing. Let me say to you now something on the word "Om" which you say learned devotees utter. The pronunciation of this mystical word should be "Aum". When a Yogi utters it he worships the Supreme Being not with objective flowers and incense but with his virtuous vibrations and pure whitelight emanating from the ether of his heart. Its repetition not only works as a great aid to concentration but helps to realize the glory of Great Lord being reflected in the hearts of all. The practice elevates the mind to complete restoration of peace.

AUM is called "Pranava" (glory) and is the highest ideal of "Godhead". The letter "A"

stands for all-pervading and all-powerful Supreme God of an undivided bliss; the letter "U" for His highest universal energy and "M" for the matter it has created to form the universe of various forms and colours of a gigantic type and refulgent brightness. Repetition of this word should be done very silently and calmly. The silent sound that arises from the naval and passes through the heart and throat should be made to stay between the two eyebrows and then pass to the skull to be merged there in the love-light and then exhaled through the nostril. Practise it and seek further advice for its proper pronunciation. This practice will lead you to your permanent abode of truth, love and peace.

P.—Iswara Pranidhana —Implicit faith in and persevering devotion to God. God, as I understand, is an all-prevading all-powerful force and the greatest unique force which created Karmic laws to evolve the good by uprooting the evil. These laws work alike on all. The sun shines alike on all quarters. He who studies and works hard for the examination gets more marks. There seems to be no reason for depending upon some special personality for reward. It is the work and per-

severing will for doing it, which brings forth unfailing results and not blind surrender to any God. Such a dependency might rather weaken our activity. I have come across very eminent persons who do not do any devotion but the result of their labour does immense good to them and to others for whom they work. Again it is more human to face the trouble and difficulties than to take refuge in a deity or God. To me it seems confession of one's own weakness and timidity. Let us do our work, and leave God to do His own. To sing His glory, offer prayers, supplications and worship are to a philosophical-minded person, idle acts, if not superstition. One point more: God, all religions say is one, but the modes of devotion to Him are different. Had there been no idea of devotion to God the existing differentiations would perhaps never have arisen. And the philosophic conception of oneness and sameness of mankind would have been much better understood than what it is now.

Y.—Much has already been spoken to you on this point. And I am pleased that you hold an excellent and bright conception of God. You admit His supremeness and superiority.

He is, as you say, all-pervading, all-powerful and the greatest unique vital force. This means that we live more and have our being in Him and He is in us. He is an energising and rejuvenating force. We cannot fall away from His presence nor escape His guiding hand. To be forgetful of such a benevolent force in us and around us would be to become ignorant of His Divine Light shining forth for our true guidance. Is this wisdom? No doubt, the sun shines alike on all quarters. But is it not the business of tenants to keep their quarters clean, neat and sanitary to gain full benefit of the disinfectant rays of the Sun. Surely you would say "yes". You should not depend on God to cook your food or drive your bullock cart and yourself do nothing. If any one says so, he does not know what absurdity he is talking. He is hypocritical and his talk is mischievous. All authorities declare in clear words that "*God helps those who help themselves*". Trust in God and do the right". All such sayings have been said to promote courage, wisdom and self-effort. Your concern is with the work, honest and wisely done work, and not with the fruits. For the latter you are of course, dependant on God because He knows

what is good for you for further progress. No weakness is found in this teaching.

You say that you have come across persons who do great good to humanity but do not worship God. My reply is that blessings of God may shine more and more on such unselfish and true worshippers of God. The service of mankind is true worship of God. You and others like you who are under a misunderstanding think that prayers, supplication and worship of God are acts of a lazy man and one must get rid of this unworthy idea. God is love-light in us, it shines in all hearts alike. But those who come nearer to it, are illuminated to see more and more of it. All sins, crimes and other nefarious acts, by mind and body are committed in the forgetfulness of this hidden light. And the moment we plunge into our heart with love of God, His love light reflects on us and makes us alive to our responsibilities. Your practices of Yam and Niyama may fritter and fade if you would keep aloof from this light of lights. Acts of prayers, worship, and devotion to God are more real acts than of eating, drinking and reading. Their efficacy is apparent. Let a disturbed mind be set to sincere prayers and

a few minutes he would find himself restored to peace and tranquility. It is a very easy method to approach God and therefore appeals to masses in every country. Saints and sages, whom the majority of mankind respect and love, taught and preached it to their people who practice it according to their respective capacity of understanding. The prayerful mood may be different but the object is one and the same everywhere. The strife and struggle which you mention are not due to the differentiations in the moods of devotion but to political and economic reasons. An honest student of history can verify it. Discordance of views among religionists arises through false vanity under the intoxication of self interest and not by adopting various moods of praying. Now to a philosophical-minded student I may say more. Your father and mother brought you up—you are quite independent to do what you like. You believe they are wise and more resourceful. This you also know that they are always trying their best to help you. Should you not love them, respect them and in the light of wisdom seek their never failing advice. Would it be inadvisable for you to negotiate with them or go near them to seek

their advice and help ? Mind that your parents are perfect in wisdom and all powerful in worldly resources. Similarly, my dear boy, when you know that your God, is an unending and unlimited fountain head of all light, power and intelligence, love and beauty, you must go to Him mentally subjectively, with an intense and sincere devotion to gain faith, courage and endurance for self confidence in the truth you are seeking for. The Psychological life of a philosopher is greatly benefitted by devotion because his insight and psychic development help him to be definite and certain of successive results. He does not stop with the stage of a feeling of ecstasy and trance but progresses further to complete his full course of Yoga needed for his spiritual evolution to unlock the treasure of the "One Life."

P — The third part is Asna—Posture. I have read and heard that there are eighty-four asnas (postures) I have seen many Sadhus making a show of them for the sake of getting money. Some of them are really difficult. It would be kind of you to suggest a suitable asna for me.

Y.—Patanjali has not laid any special stress on this point but left it to the wisdom and suitability of each one. I regret I cannot suggest or demonstrate any particular asana for you. Adopt any position sitting upright with legs crosswise, head and chest straight, the spine erect, and you will, while in this position inhale more oxygen to keep up the circulation of blood steadily normal. Take care that the posture you adopt is comfortably pleasant and you can sit in it for a long period. In childhood and boyhood, when our limbs are not stiff, we can practise Asanas easily as feats of gymnastics and later on can follow that which is more convenient.

Anyhow an aspirant of Yoga, must fix up his position of sitting which keeps him firm and steady while in practice and checks the trend of his mind from drifting hither and thither. It may be a little trouble-some in the beginning but once one becomes habituated one feels himself well located with a consolidated will.

P.—Permit me to enquire from you regarding the shirshā Ashna; about which so much is said. Should a cultured student practise it?

Some of my friends who practised it said that it developed their brain power and general vitality of the blood in the body.

Y — I cannot recommend it as a posture to practise Yoga. In Yogic practices we must even walk with our head, neck and chest upright and straight so that the spine at the back may remain erect up to the base of the cranium. However as a physical practice, from a general health view point, the firm-minded persons who can control their taste may practise it advantageously. It does, if practised regularly and with due care of diet, purify and enrich the blood. Also it increases the power of thinking and concentration. A beginner should start practising it in the beginning of winter and must keep a cotton pillow under his head when stretching forth his legs upward. He should bring down his legs very slowly and never with a jerk. Five to fifteen minutes are quite adequate for this practice. No reading or writing work should be done till the normal position of respiration is restored.

“PRANAYAMA”

P.—Pranayama is restraining the breath by inspiration and slow and steady expiration

in order to practice controlling for a long period. You have already spoken to me on the subject of deep breathing but that was with the object of improving the physical health. But after hearing your lesson of Yama and Niyama and the practice of asanas of an oriental sacred order I should know now of pure Yogic Pranayama for my spiritual evolution. Will you kindly therefore tell me the same please ?

Y.—Pranayama is the fourth part of patanjali Yoga. Its practice enables one to control thoughts and tendencies of the mind and later on takes the Jiva Atma (Soul) to the luminous abode of Parmatma (God in our skull). The light of soul rests there in the effulgent and pure light of God and enjoys bliss of an inexplicable nature. The union of soul and God, is a spiritual Yoga and the ultimate goal of a true Yogi. Therefore pranayama is an essential practice because it clears the path within for the soul to reach upward. At first the soul sits on its imperial throne in the centre of the two eye brows, there it keeps good control over the organs of senses and action which are all below this seat. The next stage is to go upward in the skull in order to be with Him. It is the

stage where thoughts and emotions do not disturb as they are completely suspended. I may tell you that you should never be surprised at such statements. They are the living facts and are clearly experienced and known by practice in Yoga.

Like asanas, Patanjali has not enunciated any specified method of Pranayama. He knew that the student who practises Purka—inspiration, Rechaka—expiration and Kumbhaka—restraining, will himself find a teacher for it. However, for you and other philosophical minded persons who are not suffering from any particular disease of the heart, lungs and brain and possess preliminary knowledge of physiology especially of the parts relating to the circulation of blood from the two chambers of heart through arteries I would suggest the following practices:—

Begin with the Practice of a simple Pranayama. Remember "Slow and steady win the race." Use no hard force. The best time is the early morning after easing yourself and cleaning your mouth, nostrils, throat and eyes. Midnight practice can also be added if you are accustomed to taking light meal in the evening

and find yourself quiet and happy at that time, free from internal storms and winds. Midnight practice should be started with some prayer to God, "*Isvara Pranidhana*."

Practice No. 1. Sit in your *Asana* calmly. Close the right nostril pressing smoothly with the thumb of your right hand and breathe very slowly through the left one, counting one to five within yourself, with lips closed, then close both the nostrils and restrain the breath inside counting twenty and expand the chest very slowly. Breathe out through the right nostril by removing the thumb slowly and counting ten; the left nostril should be kept closed. Again start the same process by closing the left nostril and breathing in through the right nostril and exhaling by the left. Continue doing this practice at least for five minutes every day regularly at the time fixed for it. After a week's practice try to increase the number of restraints to 40, of inhaling to 10 and exhaling to 20. Continue increasing in this proportion till you create the power in you of restraining the breath for one minute. This practice should be done for one month. Later on, chant the sacred word "AUM" instead of one, two, three.

Practice No. 2. Fixing up in your Asana, inhale through both the nostrils very slowly and smoothly so that no sound of breath may be heard outside; restrain the breath inside for the period it can be continuously restrained without any uneasiness or exhaustion and then exhale it slowly. Continue doing this practice every day regularly at least for ten minutes. You can recite within yourself your favourite Mantra or "AUM" Full one month should be given to this practice

Practice No. 3 — Sit in your Asana, exhale slowly, retain the breath outward for a few seconds or up to the period you can with convenience and ease. Inhale very slowly, restrain the breath inside up to the time you can with ease and convenience—then exhale slowly. Do this practice for ten minutes every day. By three months' practice, the breathing will be regularised, and become rhythmical. If by chance you are indisposed, leave the practice and restart it when you return to your normal condition. There is no hurry. There is plenty of time ahead. Life is continuous and progressive.

Practice No 4. Close with the right and left thumbs your right and left ears respective-

ly. Close with the two index fingers, your two eyes, place the two middle fingers upon the two nostrils and the remaining fingers to mildly press the upper and lower lips. Draw in very slowly, a long breath and close both the nostrils with your middle fingers and swallow the breath. Restrain the breath inside as long as you conveniently can and then exhale it slowly. Repeat this practice for ten minutes. You will hear some sounds in the ears and see the dark, blue and flashing of silver lining light before the eyes. Do not think much of them but keep up your concentration, fixed up in the centre of the two eyes brows, at the point of the nose, below the forehead, reflecting on the significance of Aum or your favourite Mantra. Continue this practice daily up to fifteen minutes only, at least for one month.

Practice. 5. When you find that your breath has been sufficiently refined and easily works well balanced without any force when you sit in your Asana then start this practice. Take in a long breath and direct the mind to hold it at the space between the organ of generation and the anus which is the seat of the earth; then to the second stage at the root

of the male organ, a seat of water; then to the third stage at the navel, the seat of the fire, to the fourth at the heart the seat of air; to the fifth stage at the throat, the seat of the ether; to the sixth stage between the eye-brows the seat of the mind and last to the seventh stage, in the crown of the head which is the seat of Parmatma, an infinite fountain of milk-white illumination and undivided bliss. Fix up your-self at this last stage for as long a time as you easily can. Trend of the mind, in this stage, should be directed to absorb in the spiritual light being experienced there. Nothing else should be thought of. These seven stages through which the human soul passes through in its spiritual evolution are said to be the cause of:—

(1) Physical body. (2) Vital Force. (3) Astral body or Linga Sarira. (4) Aerial body, or Kamarupa (5) Etherial body or elemental spirit, (6) human soul and the (7) Parmatma.

I have spoken to you what I considered salutary for you at this stage of your life. If you practise and follow the moral principles of Yama and Niyama you would soon become worthy to be called a Yogi. You would undoubtedly come in contact with very

advanced souls who are ever ready to teach the internal secrets of Yoga to the deserving aspirants.

P.—Pratyahara—Complete subjugation of the senses. How is this practised ?

Y.—Pratyahara as you know is the fifth part of Patanjali Yoga. In this course, an aspirant of Yoga attempts to completely subdue his sense so that they may work in perfect harmony with the nature of his mind. The Senses are the first cause of excitement. If they are subjected and accommodated in the nature of mind, they are not afflicted and led astray by external environment and influence. Suppose a person passes by your side. Your eyes are wide open but your mind is busy in deep thinking. You would be quite unconscious of him and would not look at him although the instrument of your seeing, the eyes, are wide open and in no way defective. When questioned about him, your reply would be that your mind was occupied somewhere else and therefore you could not notice his appearance. This clearly indicates that without the attachment of mind, the senses, by themselves, are helpless. The chief power with the aid of which they operate is of the mind. Senses by

nature are habituated to sensations and are quickly excitable when they come in contact with their respective objects. They if left free and unchecked intoxicate the mind and enslave it. The position thereby becomes quite the reverse. The mind forgets its controlling power with the result that both the mind and the senses suffer the consequences and repent for the follies committed. Therefore it is absolutely indispensable that a Yogi must train his senses so that they be strictly subordinated to work harmoniously with the bidding of the mind and not under an outside affection. If the mind wishes to see, the eye should be opened to see, otherwise not. A student of Yoga should resolve that his eyes would look at healthy scenes and not at obscene ones. A few weeks' check and practice will train the eyes accordingly. Thereafter, train the eyes not to look without your will and bidding in order to bring them under complete subjugation and control. By this practice the power of your eyesight will be tremendously increased so much so that you would hold the picture of any scene you wish to look at before your eyes for as long a period as desired. You will look into the very minute details which are

invisible to an average naked eye. Similarly you should control the other senses also. The ears should not hear any sound nor the olfactory sense smell anything without your will. In short, pratyahara is a state in which the subjective completely controls the objective and the ideas of an external world make no disturbances in the internal of Yogi. He in himself enjoys the bliss of his spiritual light. This state inevitably blesses a Yogi who has successfully passed through the course of the five parts of Yoga. It is the end of the beginning of an objective Yoga, and makes an aspirant fit to start an internal Yoga.

P.—Dharana (attentiveness) as defined by Patanjali is to fix the mind, (Chitta) to a particular object. But this requires more explanation. Suggest some practice for it please.

Y.—Mahatma Patanjali's definition of Dharana is quite clear. The student who successfully completes the five courses of Yoga becomes competent to practise the art of concentration as it suits him. Dharana is a practice of being onepointedness with the object of concentration. It is complete attachment to one to the exclusion of all other thoughts

and imaginations. The effort is to keep the object before the mental vision till it develops in full. Such form looks more beautiful and vivid than seen through the naked eyes. Just as a reflection of a picture in a crystalized glass looks more clear, bright and picturesque so on a transparent and purified mind the object of concentration assumes a fully developed form in lovely character. Self-experience is the best teacher for understanding and realizing the truth of internal or spiritual Yoga. *However, to you, a beginner,* we would suggest some preliminary practices which if followed for a short period would elevate you to proceed further on the true path of Dharana which is the fixing up of the mind to the true Divine light within us and completely surrendering it there. In this state of Chitta (mind) the soul experiences glimpses of divine light which descends to take it up to the harmonious realm of bliss and happiness.

Practice—Select a lonely place, free from outward disturbances and also free from all fears. Sit in your favourite asana—Do your pranayama for a few minutes—Then fix your complete attention on a thick black spot on a milk-white wall (This you should arrange

beforehand). Gaze at it continually for five minutes with full and unshakeable concentration. Close the eyes and attempt to bring before your mental vision, the full appearance of the thick black spot minus the white wall. Do not be disappointed if the mind roams about hither and thither and the black spot is not appearing in its full form. You continue picturing it with a devotional will as success is certain. Be careful that you do not go off to sleep by being self-mesmerised. A silent idea of an awakening consciousness will prevent sleep.

Practice 2. Go into a quiet garden in the morning or in the evening. Sit in your Asana. No need of Pranayama now. The breath will itself become rhythmical. Look at a tree with eyes wide open. Survey it from bottom to top viewing very minutely its various branches, trunk etc. Draw a clear picture of it before your naked eyes. Again view it very attentively. Close your eyes and develop a clear picture of the tree in your mental vision. Enjoy its beauty and try to keep your mental eyes fixed up to it for ten to fifteen minutes.

Practice 3. Select a beautiful and attractive

picture or statue of an inspiring personality, specially in blue or white bright colour. Sit in your asana before it and look at it whole heartedly in a mental attitude of perfect purity. The more you gaze at it the brighter and brighter it would appear as looking at you. Try to draw it into yourself and close the eyes and form a clear mental view of it. If, in imagination, it seems to be smiling or disappearing do not mind it but continue your mental attention concentrated on it for 10 to 20 minutes. When sleeping at night bring the same image in your mental vision. In due course this picture in full form will appear by itself in your dream as an helpful deity.

Practice 4 Sit in a quiet room inside your house. Use a ghee lamp. Take a very small round cup or make one of flour. Fix up a cotton made wick, thick at the base and sharp-pointed at the top. Put a little quantity of ghee (clarified butter) in it and light the wick. Look at it for five minutes. Close the eyes and try to see the same light (not the cup and wick but the light alone) in the ether of your heart for ten minutes. Open your eyes and again look at the burning light for two

minutes in a very smiling and cheerful mood and close the eyes to repeat the process of mental concentration again. During the day or night, try to bring this light before the naked eyes without the help of the objective light. If it does, success has been achieved.

All these practices are to be passed over one by one as the course is completed like class-books. An aspirant of Yoga is to proceed further and further and should never indulge in such practices for a longer period than necessary.

Practices 5. Sit in your asana and look at the tip of your nose. Do not move hither or thither but have your attention directly fixed straight at the point of the nose. Keep up this position for ten to fifteen minutes. Then close the eyes and concentrate on the centre of your eye brows for ten to fifteen minutes. The practice of looking at the tip of the nose should be excluded when the smell of sweet fragrance is experienced. But that of concentrating on the centre of eye brows to be continued further. In it you will first see dark and blue colours changing into bright blue with silver lining flashing and disappearing. Concentrate with

faith and perseverance. These silver lining will by themselves begin to assemble together and form a milk white light disc. Take this light by your concentrative power to the crown of your head to be emerged into the light of all lights which awaits for you there. In this divine condition you will forget your light, concentration and your mind to enjoy an extraordinary ecstasy which is beyond description. You as a soul are then attached to the Divine consciousness to conceive inwardly a true knowledge of Truth. Slowly and automatically your eyes will be opened and you will realize in greater faith and confidence the all pervading power of God residing in you. After awakening, see outside. Be happy, because you as a soul are now becoming more independent and free from the trammels of the senses and mind. Be aware that in this stage, your psychic power by itself will develop, without any effort on your part. Make no exhibition of it otherwise your progress will be retarded. Be modest and humble. And always pray to God for the welfare of mankind and not for prowess of any selfish interest.

P.—Dhyana. Contemplation. Define its clear meaning. What one should contemplate.

upon. And the good that is to come from it.

Y.—We have explained to you that by the practice of *Dharana* the soul consciousness reaches the Divine consciousness. And the only meditation advisable for it is on the infinity of the Great Divinity. The mental field becomes clear. No recollection of past thoughts and emotions or any other extraneous or internal distractions arise.

In *Dhyana*, the *Dhyata* (He who contemplates) *Dhyana* (the contemplation) and *Dhay* (the object of contemplation) become one and one, unlimited and infinite bliss prevails of an unending joy and unfading peace. The divine soul, in this state is enlightened to direct the mankind for necessary reformation to suit the would be conditions of the world of tomorrow. The intelligence of a master Yogi is super-human because he sees everything in its real true nature and not in promiscuous relative consciousness.

P.—But, Sir, what method is to be practiced to consolidate *Dhyana* to attain perfection?

Y.—I have already told you that perfection of *Dharna* takes you nearer the infinite flame of divine light.

By Dhyana you move into divine realm. And so long you can keep yourself there, you keep yourself there. Dhyana will by itself be consolidated and prove an immense and invincible strength to you even in your ordinary activities of life. You will be a genius. No forcible attempt is to be made. Once you reach the realm of Divine consciousness, you will be always there, even if your hands be at work on the physical plane. The *Dhyana*, after perfection in *Yama*, *Niyama*, *Asana*, *Pranayama*, *Pratyahara* and *Dharana* passes all understanding. It is a stage, reached after tremendous efforts in a unique divine order and no force can upset it.

P.—SAMADHI (Meditation) is the eighth and the last part of Yoga. I have understood the seven parts of yoga so kindly explained to me. They are the true paths and can be easily followed and practised even by an householder who is an aspirant of Yoga and sincere lover of mankind. Now let me hear your views on *Samadhi* (Meditation).

Y.—Samadhi. Meditation. It is the result of incessant Dhyana (Contemplation) and in the art of Yoga is the highest stage of perfection. The soul resumes its spiritual condition

and remains ever in Divine consciousness and works in the body with spiritual intelligence. The man becomes a genius in all aspects of life. His spiritual intelligence is illuminated and becomes capable of seeing the truth of every object whether material or abstract. The condition of such Divine consciousness is inexplicable in human language. And we cannot therefore speak much of it. If you are fortunate to evolve yourself to this highest stage, you may come in contact with Master Yogi who may converse with you more and more in silence. What little we knew we have spoken to you in a concise form. Now practise and continue progressing. God bless you and keep you ever in hopeful spirit.

P.—One question more, Sir. I had an occasion to meet a Sadhu who could sit in Samadhi for about twenty-one days, without any food and clothing. He remained in a room specially built to his design and a very strict precaution was taken to watch his movements and of others with him. All keen observers were of unanimous opinion that the Sadhu remained in one posture throughout day and night for the full period of 21 days. What are your views on it. This man

appeared to me neither a genius nor of any cultured talents.

Y.—Without entering into controversy I take your statement a fact. Such a demonstration can be performed by the practice of unnatural methods. It is a course of violent and forceful taming of the organs of body and may appeal to selfish minded people who care more for power and vanity and less for gentleness and spiritual education. You, your-self say that the man who exhibited the phenomena of Samadhi was neither a genius nor did his appearance make any good reflection upon your mind. Therefore to go into details for this kind of violent physical type of yoga, if it is called yoga, is futile for us. However, to remove your curiosity and make you aware of the hardships and inhuman practices we may tell you something as to how success in this kind of physical Samadhi is attained. In *Hatha Yoga*, the virtuous characteristics by Yama & Niyama is not rightly and intelligently built and the robust but intellectually mediocre student speedily runs to the practices of Asana and pranayama. In Asana, the limbs of the body by rubbing oil are twisted to turn to any posture. So in

pranayana, the breath is forcibly restrained for a long period and to facilitate it the throat and nostrils are cleaned with a cotton string which is put through the nostril and caught out by fingers from the throat. The passage between the nostrils and throat is thus cleaned. This practice sharpens the eye sight and is called *Natr*. Next comes the practice of *Dhoti*. A piece of wet clean cloth of 3 fingers breadth and 28 hands long is forcibly swallowed to clean the stomach. *Wasti* is the practice to draw water into the intestines with the help of a small wooden tube through the anus. This is done while sitting in a vessel filled with water up to the armpits. The tongue is also lengthened and sharpened by drawing out and rubbing butter so that it may be turned over to enter into the passage of the palate to stop the air going in. Similar ridiculous practices are performed to make the body completely airtight and motionless. All other natural outlets are closed with aromatic wax when going into a Samadhi of longer period. These practices are done under the instructions and personal care of those who are well trained in this skill. One who completes the course successfully can sit in such like samadhi with

the help of his companions even for a longer period than 21 days. When he is taken out to open samadhi his companions restore him to consciousness by applying warmth to his head and slowly and slowly removing the plugs of waxes which were used to close the natural physical channels of air. In this kind of samadhi which you appear to have witnessed no spiritual intelligence is developed or can be developed. It is a forcible stoppage of sensations and physical consciousness as effected by the use of chloroform. We, the philosophical minded people, do not appreciate such inhuman practices and therefore do not speak much of them.

Maharishi Patanjli has mentioned of various supernormal powers which are attained by the development of spiritual faculties hidden and dormant in every man. His methods are simple, noble and coincide with the natural and simultaneous growth of spirit, mind and body. They build a character of universal moral approval and make one a loving and really sympathetic citizen of the world. Spiritual yogi never shows any phenomena. He is bent upon the good of mankind. You can at once distinguish a true yogi out of

thousands. Cheerfulness of his countenance,
 his slow, polite and sweet voice are them-
 selves the greatest attraction. Wherever he
 goes he carries happiness, harmony and bliss.
 He is a true seer and a true friend of all alike.
 He is the natural leader of humanity and is
 respected by all alike. May he be a house
 holder or a saint he does not live for himself
 alone but for the good and peace of mankind.

AUM-TAT-SAT

